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THE

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OF THE

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PROGRESS OF MISSIONS IN INDIA.

In former numbers of the Herald, reference has been made, not unfrequently, to statistics collected and published by Dr. Mullens, a prominent missionary in Calcutta; to the statements and admissions of Hindoo writers; to the opinions of missionaries and other foreigners in India, &c., all indicating that the work of missions in Hindostan has accomplished very much towards undermining the strong foundations of idolatry and superstition among the many millions of its population, and preparing the way for the full triumph of Christianity at no very distant day, if the work shall be vigorously followed up, and the church shall, with believing and fervent prayer, take hold upon the arm of God. The last Annual Report of the (English) Church Missionary Society, at the close of its review of the missions of that Society in India, not including Ceylon, presents a "*general* view of the progress and success of Protestant Christian missions" in that land, which many readers of the Herald will be glad to see. It is as follows:

Ten years ago, tables were published by the Rev. Dr. Mullens, a missionary in Calcutta of the London Missionary Society, exhibiting the statistics of all the Protestant Missionary Societies in India. Similar returns have been published this year, thus exhibiting the progress of missions during the last ten years. The enemies of Protestant missions have lately attempted to discredit their success, by presenting a collection of the many partial disappointments and failures, inseparable from every great conflict between good and evil. The Committee regard Dr. Mullens' published "Statistical Tables of Missions" as an incontrovertible and sufficient answer to the alleged failure. These tables contain the name of every Protestant missionary in India, where he labors, and what is his work, with true Protestant fidelity and distinctness. Taking the statistics of the three Presidencies of India, we find, that besides hundreds of thousands of listeners to the Gospel message, there

were, ten years ago, 94,145 registered Christians, and that there are now 138,543. The addition of 44,400 registered native Christians in ten years may seem to some sanguine friends a small visible result, amidst the millions of heathen and Mohammedans in India; but those who take their estimate from Apostolic times, and from the Lord's parable comparing the kingdom of God to a mustard-seed cast into the ground, will thank God for this result, and take courage. They will perceive, moreover, from these tables, that if the Gospel plant has not yet shot up so high as to attract the world's attention, it has nevertheless spread wide and struck deep; for whereas, ten years ago, there were twenty-two Societies laboring to evangelize India, there are now thirty-one, and the witness for the truth has been, thus far, more widely spread. The work also has deepened. Whereas, ten years ago, the converts were mostly scattered listeners, and only 331 congregations of native converts meeting together regularly for Christian worship could be counted, there are now 1,190; and these congregations contribute annually, out of their slender means, between 40,000 and 50,000 rupees, that is between 4,000*l.* and 5,000*l.* sterling, for the support of their native ministrations, and for the relief of their own poor: whereas there were only thirty natives ordained to the Christian ministry, there are now ninety-eight: whereas there were 18,410 communicants, these have risen in ten years to 31,249. Here are sure and blessed marks of a deepening work.

The proof of success does not, however, rest merely upon the reports and statistics furnished by missionaries. Men of the highest authority and position in India, who dwell among the people, and who are responsible for their social prosperity and for public order, frequently come forward to bear their public testimony to the beneficial influences of missionary labor upon the well-being of India. Such men testify, also, their high appreciation of missions, by their large pecuniary contributions to the cause.

The statistical tables of Dr. Mullens show that about 50,000*l.* [$250,000] are annually contributed by Europeans in India to the different Missionary Societies carrying on their operations in that country. Let it be borne in mind, that this 50,000*l.* a year is contributed out of their official incomes, in the midst of their official labors, by men who are looking forward to their return to England to enjoy the fruits of their savings; and the fact of such an amount of contributions, under such circumstances, will appear to be equally honorable to the men, and decisive of the reality and hopefulness of the blessed work for which they make such sacrifices.

Testimony of Heathen Writers.

The powerful influence of the Indian Christian missions is manifested by yet another testimony, which to some persons may be as convincing as those already adduced. There is no surer test of the effect of any cause operating upon the mind of a nation, than the way in which it is treated in their popular journals. Such a test may be appealed to in favor of the influence of missions in India; for the heathen editors of native newspapers now frequently refer to Christian missions in terms of respect, and sometimes of confidence in their ultimate success. The Committee have already quoted one such testimony, and they select, as further specimens, three other extracts from heathen newspapers, one from each of the three Presidencies of India.

In the Bombay Presidency, a newspaper published in Mahrathi, which the *Times* correspondent pronounces to be the best native paper in India, in reviewing the events of 1862, laments that the vedantist, or purely deistic movement, has rather

gone back in the last year, and then confesses that the missionary movement is making steady progress, adding these notable words,—"With our converted countrymen, we are anxiously expecting the advent of God's day, when the hearts of many millions amongst us will be stirred, we may not say by the spirit of Christians, but by a strong, sincere, religious agitation. Any thing is preferable to this senseless sticking to old ways."

A Bengali native and heathen newspaper boldly advocates the introduction of the Bible into Government schools, saying of it, in oriental but most apposite terms,—"It is the best and most excellent of all English books, and there is not its like in the English language. As every joint of the sugar-cane, from the root to the top, is full of sweetness, so every page of the Bible is fraught with the most precious instructions. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not another book which is more worthy of being read than the Bible."

In South India, a Canarese newspaper, edited at Bangalore by a Brahmin, under the patronage of the Rajah of Mysore, writes,—"On this occasion we avail ourselves of the opportunity of saying a few words to our own people. Let them pardon us. It is evident to all that missionaries are doing a vast amount of work. These missionaries are the inhabitants of a far-off land. There, like our spiritual teachers, they generally abandon worldly avocations, and devote themselves to the things of religion. For the dissemination of their own religion they suffer much, go to distant lands, learn the languages of the people, mix freely with them, and, by the manifestation of meekness and other virtues, easily accomplish their object. We must say, that by missionaries principally, English civilization, the English language, and English wisdom are diffused. We may add, that through them the British rule will be firmly established in this country."

In connection with these facts, the Committee do not hesitate to state their conviction, that during the last two or three years, the prospects of Christianity in India have become brighter than ever. And they point to the coincidence that this encouragement has followed close upon a season when the prayers of God's people were specially directed to India;—when in the season of the mutiny, in that bloody and dreadful conflict between light and darkness, prayer was unceasingly put up that God would turn the wrath of man to his praise, and restrain the remainder thereof. He has answered these prayers. Here, therefore, is special encouragement to continue and enlarge our prayers for the outpouring of the Holy Spirit, and to increase our efforts for the evangelization of the whole land.

The New Governor General—Statistics.

In connection with the last paragraph of this "general view," the Christian mind will revert with special gratitude to the fact, noticed at some length in the February Herald, that a religious man, and a decided friend of Christian missions, the use of the Bible in schools, and the carrying out of all truly Christian measures, has been recently appointed Governor General of India, and will thus occupy a position than which hardly any in the world could be more important, with reference to the influence for which it gives opportunity, bearing upon the advancement of the cause of Christ.

The *Friend of India* presented, some months since, a synopsis of the

information collected by Dr. Mullens, respecting missions in India, Burmah and Ceylon, a part of which will be given here. The tables were recast "to obtain comparative results," and to present a view of the "progress in each Presidency and Province." The *progress* however, it will be seen, is not brought to view in Burmah, as the statistics of missions there in 1851 are not given.

	Foreign Missionaries.		Native Missionaries and Catechists.		Native Christians.		Communicants.		Native contributions.	Boys at School.		Girls at School.		Total at School.	
	1851	1861	1851	1861	1851	1861	1851	1861	1861	1851	1861	1851	1861	1851	1861
									rs.						
Bengal,	103	113	130	206	14,778	20,774	3,500	4,719	7,872	13,265	12,634	1,499	1,976	14,764	14,611
N. W. P. and Punjab,	66	119	49	129	2,032	5,301	678	1,488	8,398	5,652	10,940	417	1,598	6,069	12,538
Bombay,	35	40	16	63	744	2,231	289	965	1,798	4,645	4,006	1,323	1,426	5,968	5,432
Madras,	179	210	405	973	76,591	110,237	10,662	20,218	75,370	29,896	33,082	8,109	11,007	38,005	44,089
Burmah,	.	22	.	454	.	59,366	.	18,439	87,504	.	4,802	.	1,066	.	5,868
Ceylon,	60	37	98	144	18,046	15,273	3,281	3,859	37,150	11,022	10,047	2,950	3,989	13,972	14,036
	443	541	698	1959	112,191	213,182	18,410	49,688	218,092	64,480	75,511	14,298	21,063	78,778	96,574

Briefly stated, the progress in ten years is this. As to foreign missionaries, we must deduct 48 native missionaries included in the 443 of 1851, which will show that the number has increased from 395 to 541, or some 35 per cent. The native agents have risen from 698 to 1,959, and of the latter, 183 are ordained. If to this we add the fact, that the infant and poor native church has contributed £21,809, and of this no less than £18,000 in the last three years, we have a gratifying proof of its self-development. Still more hopeful is the fact, which the former inaccurate returns seemed to contradict, that missionaries now teach no less than 75,511 boys, and 21,063 girls, or 96,574 in all; a number nearly equal to all those who receive in state schools a purely secular and non-moral education. Of the boys, 48,390 are taught in 1,811 vernacular schools, and 23,963 receive an English education in 193 Anglo-vernacular schools, while 3,158 are supported in 108 boarding schools. Of the girls, 4,201 are taught in 117 boarding schools, and 16,862 in 373 day schools. And this work is done by 31 societies, chiefly in England and America, who have 386 stations, with 2,307 branches, and 1,542 churches. Their agents have translated the Bible, or parts of it, into 19 languages, and have translated books into 7 others, or 26 out of the 30 spoken in the empire. From 25 printing presses they have, in ten years, circulated 1,634,940 copies of the Scriptures, and 8,604,033 copies of other books and tracts. And all this has been done at an annual cost of (in 1861) £294,300, one-sixth of which was subscribed on the spot. A quarter of a million sterling [$1,250,000] is, at least, the annual tribute of Anglo-Saxon Christendom to India.

APPEAL IN BEHALF OF THE LOYAL CHEROKEES.

A STATEMENT has been recently published, respecting the condition to which the loyal Cherokee Indians have been reduced by the rebellion, which is truly affecting. Prepared under the direction of John Ross, their principal chief, and signed also by Rev. Evan Jones, for many years a missionary

among them, of the Baptist Missionary Union, it is made up in great measure of extracts from official documents,—the Report of Hon. W. P. Dole, Commissioner of Indian Affairs, and reports from United States Indian agents,—and might be greatly strengthened by facts derived from private sources. Commissioner Dole says, in his Annual Report, for 1863: "No portion of our people have suffered greater calamities, have met with more overwhelming disasters, or have more heroically battled for the common interests of the country, than have the loyal Indians." . . . "Many of them were, prior to the rebellion, in the quiet enjoyment of most of the comforts and conveniences of civilized life." . . . "They have been robbed, plundered and murdered; their homes have been burned, their fields laid waste, their property seized and destroyed; they have been compelled to flee from their country, and from a condition of plenty and independence, they have been reduced to the most abject poverty, suffering and distress."

"The Cherokees, prior to the rebellion, were the most numerous, intelligent, wealthy and influential tribe in this (the southern) superintendency." . . . "For many months, they steadily resisted the efforts of the rebels to induce them to abandon their allegiance to the Federal Government; but being wholly unprotected, and without the means of resistance, the United States forces having been withdrawn from all the forts on the frontier, and the means of even communicating with the United States Government cut off, they were finally compelled to surrender to overwhelming force, and, to avert the threatened devastation of their country, to enter into treaty stipulations with, and under the dictation of, the rebel authorities. This connection was, however, of short duration; for upon the first appearance of United States force in their country, it was hailed by the people as the harbinger of deliverance from the rebel domination. And so eager were they to greet their coming friends and protectors, that the effective men, by scores and by hundreds, rushed to the Federal standard, with an alacrity and extent, in proportion to their numbers, surpassed by the patriots of no State in the Union; and they have upon all occasions proved themselves faithful and efficient soldiers."

By a subsequent backward movement of the Union forces, the whole country was abandoned to the rebels, who returned and commenced anew to plunder the unprotected families of the loyal men in the Federal army, who were objects of special hate and abuse; and many hundreds were compelled to abandon home and property, to escape ruffian violence.

As another indication of the state of feeling which has existed, it may be mentioned that loyal families of former missionaries of the Board among the Cherokees have suffered the loss of all things,—having been repeatedly robbed, and sometimes threatened with death, by secession raiders,—and have been compelled to flee from their homes in utter destitution. A son-in-law of the late Rev. S. A. Worcester, whose imprisonment, with Dr. Butler, in the Georgia Penitentiary, in connection with the violent removal of the Indians from that State, excited so much interest, was murdered, for his union sentiments, soon after the rebellion commenced.

It will be remembered that the Cherokees, some time since, breaking away from their connection with the Confederacy, and renewing allegiance to the Union, passed an ordinance emancipating all their slaves, and it is stated that 2,200 men of the tribe are now in the Union army. The Philadelphia *American and Gazette*, says editorially, introducing the statement of Mr. Ross: "The loyal Cherokees have suffered from the rebellion far more than has yet been made known. They are now refugees; they have been driven from their farms and comfortable homes; their crops and herds have been carried off or destroyed by guerillas; they are without adequate shelter; they are destitute of proper clothing; their supply of food is not only very short but very uncertain. Mr. Ross feels that it would be wrong in him not to make this known, as he is assured there are many who would gladly aid the Cherokees—the people who formed the first Union League, whose sons are now in large numbers in our armies, fighting by the side of our sons and brothers to save the Union—the people who voluntarily emancipated their slaves at the first moment when the pressure from Arkansas and Missouri permitted them to do it.

"There are no freedmen now in the south suffering more than those emancipated by the Cherokees. The former owners and their freedmen are now enduring together the extremity of destitution, hunger and exposure. The Government will do something soon; in the meantime, help is urgently required now. The Treasurer of the Freedmen's Relief Association, Ed. W. Clark, No. 35 South Third Street, [Philadelphia,] will receive contributions in money, which will be dispensed by that association, under the special direction of John Ross himself, and the Rev. Evan Jones, missionary.

"Let it not be forgotten that this is the second exodus of the Cherokees under southern violence. They once inhabited and cultivated the beautiful valleys now occupied by General Grant's armies; they once abode in the shadow of the lofty mountains which recently witnessed the defeat of the sons of those sires who forced them into the wilderness."

ITEMS OF INTELLIGENCE.

Dakotas.—A letter has been received from Mr. Cunningham, one of the brethren with the Dakotas who were removed up the Missouri River, dated Fort Thompson, February 16. He speaks of most of the Indians as having left that location. "Between two and three hundred went below, to the Yankton Agency, in search of food. More recently, about as many others started on a buffalo hunt," and it is surmised by some that many of them will not return. Mr. J. P. Williamson went with this party, and will use his influence to induce them to return; "but they have gone in the direction of some of their Minnesota friends, and if they meet with them no doubt many of the young men will stay." Mr. Cunningham says: "It is my opinion that next winter will find few of the Indians here, unless they have better prospects of a living than they had last fall." "They have been gaining favor with the more intelligent of the soldiers here, so that many have entirely

changed their views respecting them; and instead of feeling that they are no better than wild beasts, fit only to be hunted and killed, have come to regard them as a poor, despised, down-trodden race, who have been greatly wronged, and have much cause for complaint." So many having left, the number of pupils in the school is much reduced; but those who remain are making good progress, and there is still "a respectable school."

Sandwich Islands.—Dr. L. H. Gulick, Secretary of "the Board of the Hawaiian Evangelical Association," who sailed from New York in November last, reached Honolulu, January 7. Mr. Alexander, of Wailuku, Maui, speaks of having a class of ten theological students, who "have made progress in theological knowledge," and he thinks "some of them will yet make pastors of churches." He was expecting two more students soon, one from Kauai and one from Kau, Hawaii. Respecting political prospects he remarks: "The elections which have just come off surprise us greatly. Both at Wailuku and Lahaina, candidates have been chosen who are in favor of legalizing distilleries. So also at Honolulu; and the prospect is that the incoming legislature will carry this measure, and may carry others like it. Alas for the people!"

North China.—Mr. Stanley writes, without date, that the school, suspended some months since on account of the wrong conduct of the teacher and his dismission, is reopened, under more favorable prospects than before. Mrs. Stanley has not succeeded in starting a girls' school. Respecting the church, "there is nothing of interest." Mr. Blodget, "after preaching each day, requests such as desire to inquire concerning any point, to remain for prayer and conversation. A few seem somewhat interested. There have been two or three such all summer; but when they get to a certain point in knowledge of Christian truth, and see what the gospel demands of them, and begin to realize the sacrifices they must make if they would be Christ's disciples, their courage fails them." Yet, it is thought, there are encouraging facts. The excommunication of the sinning church members has served to convince thoughtful observers that the missionaries not only preach a pure doctrine, but insist that the lives of those who profess to embrace it must correspond with such profession.

Syria.—In a letter dated Dec. 18, Mr. H. H. Jessup says: "We have just had a fast day in Beirût, and a blessing has come upon us, in the reconciliation of brethren, increased love and unity of spirit, earnestness in prayer, and zeal for the good of souls. Six persons are to be admitted to the church on the first Sabbath in January."

Dr. and Mrs. Post, who sailed for Syria, December 31, reached Tripoli, where they are stationed, in December, were cordially welcomed by Mr. and Mrs. Samuel Jessup, are both well, and apparently happy in their work.

Central Turkey.—Mr. Schneider left Aintab in December to visit England, at the request of the Turkish Missions Aid Society. He expected to spend about two months in Great Britain, laboring in behalf of the Society.

Western Turkey.—Mr. Goodell wrote from Constantinople, Jan. 16: "We, of this mission, are still in great weakness, being 'exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.' But though cast down, we are not destroyed. The clouds, though generally dark and heavy, sometimes appear to be breaking away, and the sun about to shine forth again. Numbers, from time to time, unite with the church in Constantinople, and last Sabbath two individuals united with the little church in Hass Keuy. It was a

day of unusual interest and solemnity with us, for there had been no addition to this church before, from among the people of the village, for a long, long time. The little evening meetings, which we inaugurated at the commencement of 1863, and which continued through the whole year, were, I am persuaded, a great blessing to the church as well as to others. These meetings received a new impulse with the week of prayer, at the commencement of 1864, which we hope will continue and increase, to the very close of the year."

Mr. Riggs writes, February 10: "We have proceeded in our revision of the Bulgarian New Testament as far as the last chapter of Luke, and I believe I have not been kept from my regular work a single day by ill health, since my return last summer."

Mr. Ladd writes from Smyrna: "Six persons were admitted to the church here on the first Sabbath in January, four by letter and two by profession."

Mr. Parsons wrote from Nicomedia, Jan. 12: "The new year has been, thus far, a season of united prayer in all the churches connected with this station. The attendance in Nicomedia has been much better than that of previous years. The state of feeling in the church is much improved of late. Old quarrels have been settled, and at the last communion, five persons were received to church fellowship, on profession of their faith. The community is coming gradually up to a self-supporting position, and I have fixed upon July as the most distant period beyond which it will not require aid from abroad. The church in Adabazar is not growing; its number is even decreasing. Some of its leading members have died during the past year, and others have removed from the place; but it is still united, and continues to support its pastor and school, though with difficulty." At Baghchejuk, the condition of the church seems to be improving since the resignation of the former pastor, in April, 1863. The pulpit has been supplied since September, by a graduate of the last class at Bebek, the ordinances are regularly administered, and at the last communion one new member was received. But there are several cases of discipline now in progress. Mr. Parsons says: "The heavy fall of snow has made it impossible to make tours during the winter, thus far. My itinerant helper is weather-bound in Nicomedia; but the gain is great to the church here, as he is a man abounding in faith and love and good works."

LETTERS FROM THE MISSIONS.

Gaboon Mission.—West Africa.

LETTERS FROM MESSRS. BUSHNELL AND WALKER, NOV. 21, 1863.

MR. BUSHNELL mentions the death of one member of the church, and refers to other matters of interest; but is not permitted to report a very promising aspect of affairs.

Religious Prospects.

In our missionary work we meet with mingled encouragements and discouragements. The prospect of soon having a native agency, which was reported to us in America a year ago, seems farther off than ever; and not a few of those received to the church during the last year or two, give doubtful evidence of piety. But while the spiritual state of the church is disheartening, there are some hopeful indications without. Last Sabbath there was unusual stillness and solemnity in the congregation; and since then, a few new cases of inquiry have appeared. Among the number inquiring, is a young man, formerly a member of the school and the church, who was excommunicated many years ago. Of late he has been very intemperate, but he has resolved to drink no more, and to seek the salvation of his soul. Another ex-

communicated man, who was an active and apparently consistent church member during ten or twelve years, but finally fell into the abominable slough of polygamy, seems to be in trouble, and to have a desire to escape from the pit in which he has sunk so low. He has now nine wives, and is surrounded by cunning heathen friends, who will if possible prevent his reformation. Escape, in his case, is possible, because with God all things are possible.

Burning for Witchcraft.

We have not yet had the opportunity of sending the native assistant to Camo which we were expecting when I wrote you last, but hope to send him soon. During the last few weeks, I have sent one of our slave church members, who was instrumental in the conversion of several of his fellow slaves, to visit the Shekani towns in the bush-country, where we cannot go during the rainy season. He was kindly received and listened to by the poor benighted people, who so much need the gospel. In one of the towns he witnessed a horrid scene, which I fear is still frequently repeated in all these dark places of the earth, which are full of the habitations of cruelty. A man accused of having caused a death by witchcraft, was bound upon a frame-work of sticks, a few feet from the ground, and under him was built a slow fire, which gradually consumed his body. This was within a few miles of Baraka, where the gospel light has been shining for more than twenty years; but among "a people scattered and peeled," in the swamps and forests, to whom we have had no access. These dark regions must be reached by native laborers, as soon as they can be obtained.

Mission and American Affairs.

Mr. Walker wrote by the same mail. He was about starting, with Mrs. Walker, for the Corisco (Presbyterian) mission, to spend a few weeks there, hoping to derive advantage from the change and relaxation. He says:

The number of inquirers and catechumens is about as usual. I cannot guess how many will apply for admission to the church at our next communion, but some will. We have as yet had no opportunity to go to Cama. No vessel has been there for some months. I cannot write with great expressions of hope and expectation, though I am not depressed at all. We wish we might be able to say more. But in the mighty revolution which God is carrying on in America, we sometimes feel as though we could stand still and see the salvation of God. Our mission has perhaps suffered as little by the disturbances of the war as any mission of the Board. The people here know but little about the causes of it, but it is a strong argument against slavery. We do not say much about it unless questioned. May the Lord overrule all for his glory, as, indeed, we know he will; though he does not always execute his plans in the way that we desire. Four millions of idols set up in the temple of Mammon, and worshiped by twenty millions of devotees, cannot be cast down, and taken out of sight and remembrance, without some disturbance. God swept the whole Jewish nation into a seventy years' captivity, for an idolatry not one-tenth part as blasphemous as this which he is in process of taking away from our own land. Stripes and groans and bereavements for ages, are not to be wiped out and hushed up by a few regrets, and 'We did not think sos.' Unless the moral government of God has changed, the end of the atonement for these sins is not yet. But my heart bleeds with the bleeding and suffering.

Syria Mission.

Annual Report of the Beirut Station.

The brethren at Beirut have forwarded a report for the year 1863, which is of such interest, especially on the subject of education, that extracts more extended than usual, will be given. Reference is first made to the merciful continuance of life, though the health

of some among the missionaries has been by no means firm. Dr. Van Dyck was obliged to be absent from his post for a time in the summer, and Mr. Thomson is now absent.

Preaching Services.

Two Arabic preaching services have been held each Sabbath throughout the year, besides an English service at eleven o'clock, A. M., which last, however, was suspended during the summer. The Arabic congregations have been large, averaging 200, and at the close of the year are larger than before. Good attention has been given to the preached word, and we have hope that this divinely appointed agency has been accompanied, in the case of some, with the seal of the Holy Spirit, applying the truth to the conscience. An interesting feature at present in the Beirut congregation is the regular attendance of Mr. Araman's native boarding school of 30 girls, and about as many boys from the native high school of Mr. Butruss Bistany. At times the chapel is so full that many are obliged to stand, or sit on the floor. It is thus becoming necessary to agitate the question of procuring more ample accommodations, and it is not unlikely that the friends of Syrian evangelization may ere long be called upon to aid in building a Protestant church edifice in Beirut, large enough to meet not only the present but the prospective demands of this growing city. When the proposed college is established, should its pupils be required or inclined to attend Protestant worship, the present church edifice will be entirely too small.

A class of catechumens was maintained for several months, to whom instruction was given in the Shorter Catechism. There has also been a regular exercise for Bible study on Tuesday, at the house of Mr. Jessup; and instruction in vocal music was given for a part of the year to several hundred children. The Sabbath school has been kept up as usual, being entirely in the hands of the native brethren and sisters. The interest in the class for adult males, under the charge of the superintendent, is unabated.

Missionary Society.

The Native Missionary Society has had a year of prosperity,—its receipts increasing and the interest sustained. The native missionary of the Society in Hums, remained there until November 1, when he went to Abeih, to complete his theological studies under the charge of Mr. Calhoun. A colporter was supported in Hasbeiya, and members of the Society kept up a regular religious service at Kefr Shima. The Society has also paid the salary of the keeper of the new book magazine, on the public square in Beirut; its meetings are largely attended, and the monthly Missionary Herald, prepared for it, in Arabic, has a circulation of several hundred copies, (500). The little girls in the Prussian Orphan House have contributed several dollars to the Society during the year, and the children of the church and congregation still manifest the greatest interest in its meetings.

Schools.

The two day-schools for boys were kept up, with about 100 pupils, until September, when the opening of a native high school for boys, deprived us of both our teachers. While these schools were in operation, the income was equal to about one-third of the expenditure. Only one of them will probably be resumed, as the pupils of the other have gone into higher schools. In September, a native high school, or academy, was opened by Mr. Bistany, chiefly at his own expense, designed to be self-supporting, and in which, not only the Arabic language, but also the English, French, and Turkish, are to be taught. A few Protestant boys are admitted as charity pupils, and the remainder—Greeks, Maronites, Greek Catholics, Druzes, Moslems, and Protestants—pay for board and tuition. At the end of the year, the enterprise has met with such success that it has

about 100 paying boarders, and this in spite of excommunications from Papal priests and threats from Mohammedan Sheiks. It is not a missionary school, nor connected with our work farther than as a most important aid in enlightening the popular mind, but the Bible is read at morning and evening prayers, which all the pupils are obliged to attend. The teachers are not allowed to impart religious instruction, yet it is an interesting fact, that in a little more than three years after the dreadful scenes of massacre and blood in 1860, there should be gathered in Beirut a school of 115 boarders, composed of almost all the various sects in the land, and that the children of Moslem sheiks, Papal priests, and Druze okkals, should study side by side, in an institution under Protestant auspices. It is a promising fact too, as bearing upon the future success of the college proposed to be opened in Beirut, that the youth of Syria are willing to *pay* for education; and it is plain that the movement for a college was not commenced a moment too soon.

For female education, we have had two day-schools the greater part of the year, with about 85 pupils. The smaller one, with 25 pupils, has been suspended for a few weeks, leaving only the school in the eastern part of the city, adjoining the house of Mr. Jessup. The "native boarding-school for girls," to which allusion was made in the station report for 1862, has succeeded beyond all expectation. It has now thirty boarders, ten of whom are charity, and twenty paying pupils. Several other applications have been made for paying pupils, but rejected for want of suitable accommodations. Owing to the comparatively small number of paying pupils thus far, the expenses incident to the commencement of such an enterprise, and the determination to maintain its thoroughly religious and evangelical character, the progress towards self-support, though more rapid than we had expected, has not been sufficient, as yet, to enable us to cease drawing on the funds of the Board for the salaries of the principal and preceptress. When a suitable home for the school can be obtained free of rent, and large enough to accommodate the requisite number of pupils, we expect that it will become self-supporting. At all events, it is the firm resolution of the principal, Mr. Araman, to make it a thoroughly evangelical school, based on the gospel; as it is too plain to need proof, that education, without the gospel, in such a community, will be a curse and not a blessing. Several of the girls in the school are supported as charity pupils, by benevolent ladies and Sabbath schools in America.

One year ago we stated, that in 1862, about 500 children had been under Protestant instruction in Beirut. In 1863, that number has increased to more than 700, viz., in boys' schools of the American mission, 90; in girls' schools of the same mission, 85; in the female boarding-school, 30; in Mr. Bistany's school, begun in September, 115; in Mrs. Bowen Thompson's English Industrial Schools, 258; and in the Prussian Deaconesses' schools, (130 and 50,) 180; making a total of 758. This increase has been owing, in no small measure, to the withdrawal, by many of the native Greek families, of their sons and daughters from the Jesuit and Lazarite colleges, and the schools of the Sisters of Charity, and placing them in the rising Protestant institutions.

Church and Congregation.

With regard to the spiritual state of the Beirut church and congregation during the year, while there has been much to discourage and try our faith, we have not been left without proof that God hears and answers prayer. Towards the close of the year, the church had fallen into a low, cold state. There was alienation, strife, bitterness. The difficulties were of such a character as led all to feel, apparently, as by common consent, that the help of man was vain·

After a pastoral visitation of *all* the brethren, it was unanimously agreed to cast the whole burden upon the Lord. A day of fasting and prayer was appointed, that we might cry unto the Lord for mercy and grace. Before the day arrived, it was evident that the brethren had had recourse to the mercy-seat,—for the troubles began to disappear and wounds were healed,—and all met on the fast-day, in the Lord's house, in unity and love. The communion, long postponed, was appointed for January 3, and six of the candidates applying were accepted, and propounded for admission to the church at that time. Of these candidates, three are adult men, heads of families, who give proof of a sincere determination to serve the Lord. The other three are women.

The cloud which hung over the church has thus, in great measure, passed away. The Lord has been faithful, fulfilling his promises; and we feel encouraged to ask great things, and to hope for richer blessings in the future.

Translation—Printing.

The translation of the Old Testament Scriptures has advanced during the year, from the 40th Psalm to the 22d chapter of Isaiah, though ill health has taken Dr. Van Dyck from his work for more than four months of the twelve. Considerable progress has been made also in printing both the Old Testament and different editions of the New.

The number of pages of Scripture printed is as follows: Royal octavo, 1,568,000; 12mo, 1,884,000; 16mo, 1,216,000; making a total of 4,668,000 pages. There have also been printed of other works for the mission, 222,200 pages; and of job work, 1,978,800 pages; the whole amounting to 6,869,000 pages during the year, besides 3,397 Sabbath school cards.

The issues from the magazine and depository, for the year, were as follows: of Scriptures—Bibles and New Testaments mostly—(being an increase over last year of 2,542,) 6,142; other bound volumes, 6,277—(an increase over 1862 of 2,777)—tracts, 1,995; reading cards 3,397.

The sales of Scriptures amounted to 12,704 piasters, and of other books to 23,985; making a total of 36,689 piasters,—about 1,529 dollars. A new magazine was rented early in the year, fitted up so as to be more attractive than the old one, and supplied with standard religious works from several publishing societies. The result has been a considerable increase of sales.

Abeih Station Report.

After the foregoing report of the Beirut station was in type, this, from Abeih, was received; and is found also to contain matter of much interest connected with the subject of education in Syria.

Schools.

The common schools of this station, are twelve in number, which is an advance on the previous year. Had we the means, and suitable teachers, we might increase them indefinitely, for the call has been urgent and unprecedented, though mainly from the Druze sect. Yet we have but one school in a purely Druze village. Two of the schools are solely for girls, who constitute about a quarter of the four hundred pupils under our instruction. Time was when we were necessitated to supply every thing, *gratis;* but we are slowly advancing in this respect, and now require those applying for a school to provide the room and mats, and to pay the cost of books. In many villages the inhabitants maintain their own schools.

The Abeih seminary is believed to be still doing a good work. Most of the native helpers of the missions have been educated in it, wholly or in part; and others of its pupils are laboring in connection with other missions, English or American, "in Northern Syria, Damascus, and Egypt." The number of pupils is now more than thirty,—"larger than at any former period." Applications for admission, made with a full knowledge of the religious and Protestant character of the institution, "were very numerous; and not confined to any one sect, or any one division

of the country." There is a distinct theological department, in which the number of students "at different times during the year" has been five. The report mentions "the friendly disposition manifested towards the seminary by His Excellency Daoud Pasha," who "has twice during the year made very generous donations" to it. To him "the Druze high school owes its existence," and "the peace of the country, which is, humanly speaking, mainly owing to his government, is the best testimony to his intentions and his efficiency."

While on the subject of education, we should not fail to notice enterprises not our own. The Druze seminary, for young men of that denomination, situated in Abeih, continues to prosper. Both the instructors are Protestants, and received their education in our seminary. The students often visit us, and many of them have been in the habit of attending our Sabbath services. This, however, was remarked, and made the ground of opposition to the institution; and the result has been that we see them no more in our chapel; but we cannot avoid entertaining strong hopes in regard to the good effects of the education they are receiving.

Mrs. Watson's boarding-school for girls, situated in Shimlan, has also been mentioned before in the reports of this station. It is in a flourishing condition, and contains twenty pupils. Two excellent young ladies from England have the charge of it, and one of our native helpers,—a much esteemed graduate of our seminary,—instructs the most advanced classes in the Arabic. Several of the members, having finished their education, are usefully employed as teachers. We consider the school as a valuable acquisition, an aid in our work. The religious instruction is thorough, and it does one's heart good to witness the neat and intelligent appearance of the pupils.

Congregations—Out-stations.

The Sabbath congregations connected with the station are, as last year, six in number, and the attendance is much as before reported. Two persons were added to the Abeih church on profession, and one excommunicated member was restored, during the year.

In *Ain Zehalty*, a stone building, partially ruined, has been purchased and extensively repaired, thus securing a strong and substantial church and an excellent school-house. Funds have been raised for the object by friends here and in America, and we trust that the close of the ensuing year will find us free from debt in the case. This is the *first* church building we have erected on Lebanon. The *stock* is not yet all taken in the *first Protestant* church on this ancient and goodly mountain. You will remember the persecutions which our native brethren there endured two years ago, and the taking away from them of the old ancestral church, on the plea that it was originally built for papal worship. It was a heavy blow and a sore disappointment to them, but the same precedent makes any Protestant chapel safe.

In the spring, *Bteddin el Luksh* was transferred from the Sidon station to this. It was often visited by native helpers, and several times by the missionary. The congregations were large, no place being of sufficient size to hold those who came to hear the preached word, and they would keep us up till midnight, asking questions on religious subjects. It was a dark, Maronite region, and we were rejoiced to let in the light. Yet no fruit has been gathered from such a show of blossoms. The object was a worldly one, and we expected such an issue, in case the people did not succeed in their efforts. The facts are briefly these. The villagers, some years ago and while yet Maronites, were involved in a lawsuit with the monks of a neighboring convent, who claimed exclusive right to all the real estate in the village. The peasants lost the case in such an unequal contest; and thereupon, professing themselves indignant at the high-handed injustice of their former spiritual guides,

and calling them wolves in sheep's clothing, they declared themselves Protestants, and petitioned Col. Frazer, English Commissioner, for aid and a school. The latter was granted; and leaving the country not long after, he committed the place to the care of the American mission. The case had been decided in court, and whether right or wrong, there was no appeal. The rights (?) of the monks being thus reaffirmed, it was their first step to close our school and eject the teacher, tolerating no one on their estates who professed to be a Protestant. They persecuted, but it was according to law. All yielded to the storm, and our labors there closed last August.

General Remarks.

While it is true that the government of the mountain was never better, and we are free to open schools wherever parents dare send their children, it is no less true that the Protestants are a small and hated minority. Providence has made the Druzes a wall of defence for the present. To them, under God, is it due, that we pursue our labors on this mountain. The purely papal districts, we are not yet able, directly, to reach. In the villages where we have schools and there is a mixed population, the children of papists generally attend.

The Maronites are the dominant sect, and ride on the crest of the wave. These are the halcyon days of the cowl and the mitre. Politicians and time-servers are aware of the fact, and trim their sails accordingly. "The prophets prophesy falsely, and the priests bear rule by their means, and the people love to have it so." But the Lord reigneth, and we are astonished as we see to how great a degree he maketh even our enemies to be at peace with us. The school, the seminary, the press, the pulpit, are unfettered.

Mission to Eastern Turkey.

BITLIS.

Letter from Mr. Knapp, November 26, 1863.

Mr. Knapp, in this communication, first notices the removal of the Governor who gave the missionaries so much trouble in connection with the persecution of a Protestant young man in the winter of 1862-3; respecting which he says: "All classes in the city were glad when he left." Other facts referred to, in connection with the present prospects of the missionary work at Bitlis, are encouraging; and one incident, as here presented, exhibits not a little of the morally sublime and beautiful.

Domestic Missionary Society.

The most important event that has recently occurred in our congregation is the establishment of the "Bitlis Domestic Missionary Society." We have chosen thus to awaken and secure a self-supporting spirit, as well as to provide an additional test of piety, before establishing a church. Thus far, since its commencement in April, the Society has employed a colporter among the villages, who is required, as are those we employ, either by letter or in person, to give a report of labors at our regular monthly concerts. In one of our villages, Yonjaloo, there has been sufficient encouragement to justify our hiring a house, and placing a teacher there. By last accounts, the inhabitants of the village were threatening to expel him, a threat which they may, not improbably, carry into execution, judging from countenance the pasha has given, in other places, to such proceedings; as you may soon learn from Erzroom.

The present prospect of the work here is quite encouraging. The Protestants, however, are still constantly annoyed by imprisonments on account of unjust taxes, as our Governors refuse to separate them from the Armenians, agreeably to a special order given two years ago.

Interesting Incident.

An incident occurred a few days since, in connection with the repeated imprisonment of one of our most promising and influential young men, illustrating both the bitter hostility of the Armenian tax-gatherers, backed by their select-men, and the calm, steadfast boldness of the young man in question, which may bear mentioning. An Armenian tax-gatherer, my nearest neighbor, arraigned this young man before the city council, for refusing to pay the unjust tax required of him; and, not satisfied with going to the extreme limit of insult allowed in his calling, he improved the occasion, in presence of the venerable assembly, to abuse and slander the Protestants most shamefully; stating that they were infidels, did not worship God, &c. &c. The young man, hearing his holy religion thus scandalized, and seeing the bare-faced impudence of his accuser, in endeavoring to make the Mussulmans believe such charges, which he did not believe himself, was moved with righteous indignation, and could keep silence no longer. With calm boldness, and in courteous language, he turned to the twelve men constituting the council, and said: "Venerable Sirs, you hear that we are accused of being infidels, and not worshiping God. This is a matter which you can decide; and with your permission, I will pray to my God, after which let this man, my accuser, pray to his; and it shall be left to you to judge which prays to the true God. Contrary to all precedent, permission was granted and improved. The young man kneeled down, removed his fez from his head, spread out his hands to heaven, and began his prayer. At the head of that body sat the only green-turbaned Mussulman present, indicative of his being the *high priest* of that religion. Next him in rank was the judge, with his turban of spotless white, and then the white-bearded members of the council of lower grade. All these not only tolerated the young man, but listened to him in breathless silence, while he prayed (in their language) for twenty minutes, embracing in his petitions all orders and classes of men, from the Sultan down to the most menial subject, and ending each petition in the name of Christ! It was a sight that might remind one of Paul, when he declared, "I am not mad, most noble Festus; but speak forth the words of truth aud soberness." The venerable members of the council turned to each other, and candidly declared that to be a sincere, heartfelt prayer to the only true God! They then gave opportunity to the accuser to pray; but he, utterly confounded, and shrugging his shoulders, declared that he did not know how to pray! One of the council, perhaps better informed than the rest, assayed to remove the embarrassment of the tax-gatherer by telling his companions how the Armenians prayed, viz., by often kneeling and kissing the ground, making the sign of the cross upon their faces, kissing the Bible, &c., and then this most singular interview was brought to a close.

I mention the incident partly to illustrate the power of divine grace on the human heart; for we believe this young Protestant is a sincere Christian. He is one to whom allusion has often been made in my letters, naturally so timid, that for *three years* after he became convinced of the truth, he not only refused to come to our Sabbath services, but even avoided us when walking in the streets! Yet he, now, is the Daniel who dares to pray 'with his window open, as afore-time.'

Nestorian Mission.—Persia.

Letter from Mr. Cochran, December 4, 1863.

This letter refers to several matters of interest, presenting a brief, and on the whole, comparatively encouraging view of the present condition, in various respects, civil and social, of the Nestorian field.

The Royal Firman.

The reported royal firman against the evangelical work here has not yet been published, and of course has produced no further annoyance than the apprehensions awakened by it. That it has, however, proved a lion in the way of some needful labors and measures in our field, is probably true. The agent bearing the reported order has returned to Tabreez, whether to remain or not is uncertain. Should he come here again, there is every probability that he will not attempt to carry out the firman. It was obtained by intrigue, and given rather to satisfy the clamors of the Jesuits than to harm us. The bearer of it is quite European in his proclivities. He is also quite truthful and candid, and had been recommended, some time previously, by consul Abbott, as the most suitable candidate for the office he holds. When he came the consul wrote: "He knows I can get him recalled if he does not make himself acceptable to the people." He has, from the first, tried to cultivate our friendship, and was often heard to say, in effect: "There is no clan here; nor proselytes. The whole people are friendly to the missionaries."

Emigration to Russia Checked — Oppression.

Our work has manifestly been more prosperous during the past, than for the two or three previous seasons. The Russian fever has almost wholly subsided. The wiser persons have come to see, that the exodus of such a people, save by miraculous interposition, or a political revolution, is a simple impossibility; and many are beginning to see that civil aid and blessings must come from the same source from which has come the gospel.

In respect to oppression generally, I am persuaded there has not been more this year than formerly. With the exception of several severe cases in the autumn, we have supposed there was less than usual, owing, of course, not to any abatement of Mussulman cupidity, but rather to the great poverty of the people, and possibly to some wholesome apprehension the masters may have entertained in reference to foreign interference.

The English vice consul, our tried friend and Christian brother, Andrew Glen, Esq., is still here, and expects to spend the winter at least. The results of his mission are beyond conjecture. With existing treaties and diplomatic relations we cannot hope for direct political interference. The Russian experiment of a protectorate will not be likely to be repeated by any one of the great powers, unless with the mutual consent of all.

With reference to any way of ameliorating the condition of the oppressed, unquestionably a popular physician, one who has health and strength, and patience to visit daily the families of the masters in times of sickness, and thus win upon them personally, would effect more than any available official interference. I would repeat, *a popular physician*, such as we have had for so many years, is, humanly speaking, the great desideratum, and especially since we are debarred from direct missionary labors among the class of persons mentioned, which, if allowed, might command their consideration and respect.

The Seminary—High Prices of Grain.

The seminary opened again the first of the month. We have forty pupils. Six come from Turkey, including Mosul and Bootan, two from Sooldooz, and two are expected from Salmas. Seventeen from the older villages of the plain, pay in part for their board. We limit the number of the latter to two for each village, unless they pay a sum nearly equivalent to their whole expense. The theological class numbers ten. The large class sent out last spring, will all, except three, of doubtful qualifications,

be employed the present winter, either as teachers or preachers.

Notwithstanding a bountiful harvest, a few khans and speculators have monopolized the grain, and run up the prices beyond even the famine rates of last year. Things cannot remain so long; but at present, there is much suffering among the poor. Many of our helpers have not yet purchased their winter supplies, and now, at quadruple rates, they cannot, unless aided more or less by us. Under these circumstances, the contributions now coming in from America and England will be very welcome.

Resolutions of Thanks.

The following resolutions in regard to the contributions thus referred to by Mr. Cochran, have been passed by the mission.

Resolved, That we extend our thanks to Dr. Wright, Mr. Coan, and Mr. Cobb, for their earnest and timely efforts to secure, from the Christian public of America and of England, pecuniary assistance for destitute and suffering Nestorians.

Resolved, That through Messrs. Wright, Coan and Cobb, we express our gratitude to the generous friends who have so promptly responded to the appeal of our missionary associates, and have liberally contributed to relieve the distress, which has so extensively prevailed among this people, and which continues to exist to so large a degree.

Mahratta Mission.—India.

SHOLAPOOR.

Letter from Mr. Harding, January 12, 1864.

Sholapoor had been occupied by Mr. Harding, as a station, something more than one year when this letter was written; and he presents a general view of this first year's labors and results which is by no means unpromising. He supposes his experience must be "but a repetition of that of others," and what he writes, similar to what others have often written; but remarks: "The *work*, however, is not monotonous to us; for as in nature we never tire of repetitions from year to year, so these spiritual transformations have always the freshness and interest of a new work, to those who witness them."

Preaching Services.

In regard to our work here, we can only say that a beginning has been made, and we have reason to believe that our efforts are accepted of the Lord. We have preached Christ to many thousands, both in this city and in the surrounding villages, and, since December, 1862, have sold more than 9,000 books and tracts. Thus the truths and doctrines of the Bible have been pretty widely disseminated. Since March of last year, we have had a chapel in the city, where two services have been regularly held on the Sabbath, except for one month, when we were absent. The attendance varies from twelve or fifteen to fifty. We have also another Sabbath service, for the poor of the city,—the lame, the halt, and the blind. Twenty or thirty persons generally attend, and at the close of the meeting they receive a small gratuity, which is, in most cases, doubtless, the main object of their coming. They were accustomed to come to our bungalow at all hours of the Sabbath to ask alms, and to save trouble for myself, and that the poor might have the gospel preached unto them, I requested them to come to the chapel at a stated hour.

During the rains, I had evening lectures in the chapel three times in the week, when the weather would permit. These were commenced chiefly for some educated young men, who are employed in various offices in Sholapoor, and a few of this class attended regularly to the close. A part of the time the attendance was very large. We went over the main evidences of Christianity, and many subjects connected with Hindooism, such as idolatry, caste, transmigration, &c.

Schools.

Near the beginning of last year, we made an effort to commence a girls' school, especially for the higher classes in the city, and nearly succeeded; but caste prejudices came in at last, and frustrated our plans. We have at present a school among the Mahars in one quarter of the city, which is apparently exerting a good influence. They have endured much opposition, but are still friendly to us, and anxious to have the school continued. One of the boys, having learned from the teacher and from his books that "an idol is nothing in the world," recently determined to test the matter by personal observation. He found a stone idol one day, when alone in the field, and proceeded to break it in pieces. Satisfied that it was in no respect different from other stones, he reported accordingly to his schoolfellows.

Out-stations.

We have two out-stations; one at Barsee, forty miles north, and the other at Koombhari, five miles east of Sholapoor. In regard to Barsee, we have been somewhat disappointed. Several leading men of the Mahars there, had for years expressed an interest in Christianity, and we hoped that when a teacher should go among them they would take a decided stand. But they could not endure persecution, and now, the teacher and catechist residing there seem unable to exert much influence over the Mahars. There are, however, two men of the higher castes who seem truly interested in Christianity. One of these, the more decided of the two, is a man of considerable character and influence in the place. In a letter just received from him, he says that his friends and relatives deride him, but adds: "I now call those my friends who are the friends of our Father in heaven."

The other out-station was commenced on this wise. While the teacher designed for Barsee was waiting for a house to be built, the Mahars at Koombhari asked him to go there and begin a school. He immediately went, and though the people seemed frightened, and did not really expect him, after a time he gained their favor and commenced a school. When the house at Barsee was ready, and he was about to leave for that place, five or six of the leading men among them came to me, with an urgent petition that he might be permitted to remain; and he has remained until the present time, another teacher having been procured for Barsee. He is doing good. The people have given him a house free of rent for the last six months, and now they are building one for him at their own expense. This is somewhat unusual, and indicates an encouraging degree of friendliness.

Church Organized—The Field.

During the last week—the week of prayer—we had meetings every day, and on Saturday last a church was organized, consisting of eleven members. Two of these, a man and his wife, live in a village near Sholapoor. This man was first awakened by the preaching of Mr. Munger, and afterwards went to Poona, where he received further instruction and was baptized. The other nine came from various churches in our mission. On the Sabbath we had the communion, and one young woman was admitted to the church on profession of her faith. Thus we begin the year with a small church of twelve members. Judging from the history of other missions, we cannot expect a rapid increase, yet we will labor and pray, hoping that in God's good time this little one shall become a thousand. We have here a very large field, as large perhaps as that occupied by the Ahmednuggur branch of this mission. The character and habits of the people are very much the same here as there, and it seems to me as interesting a field for missionary labor as that was when it was first occupied. I expect to spend the next two months touring in the vil-

lages, after which our labors will be confined mostly to this immediate vicinity, where we have, within fifteen minutes' walk of our house, a larger population than is found in all the Sandwich Islands. But I have not time to write more.

Madura Mission.—India.

Letter from Mr. Capron, October 31, 1863.

Mr Capron writes respecting tours among the villages of three stations,—Tirupuvanum, Mana Madura, and Sivagunga, in which he had been accompanied by Mr. Taylor, of Mandapasalie. The statements of the letter, from which some extracts only will be given, are mostly not encouraging, but should lead the friends of missions to more earnest prayer.

Esaly.

We went first to Esaly, sixteen miles south-east from Tirupuvanum, where we have a congregation of thirty souls, but no members of the church. The people are weaver pariahs, very low down in the scale of society; indeed entirely below the common heathen scale, and yet presenting, plainly, evidence of benefit by the Christian religion. Our hope there is in the children, and yet we have no school for them. They cannot be gathered into a school with any such regularity as to warrant the expense of a schoolmaster; but the catechist is faithful and interested in his work, and he has, at such opportunities as he could find, taught the children the smaller and the larger catechisms, to an extent which is very creditable to him. Those little girls, out-caste to all caste-keeping people, and who came in from tending pigs to say their lessons, not only showed, by their bright and happy faces, how degradation and poverty may be lightened by a little instruction, but exhibited actually a greater amount of knowledge and intelligence than could be found in any knot of heathen girls, of equal number, in all the region.

Even among these "exceedingly poor" people, our brethren found polygamy and its unhallowed influence.

Interested Motives.

We had the satisfaction of visiting three villages to the east of Esaly, where some persons had expressed a wish for instruction, and for a few weeks had attended meetings quite regularly, whenever the catechist had visited them. We saw four such persons in one village, four in another, and six in another. As we passed through the villages to the quarters of these despised people, and sat down in their houses,—or, in one case, in a stable, which had just been cleared out for our accommodation,—and drank milk from their vessels, the other villagers followed us, and looked on with surprise and wonder. One man, a village officer, was so intrusive and noisy, that he confirmed our previous suspicions, that one object of the people in joining us was the hope of thus being freed from his oppression. Yet, with true native hypocrisy, and with true incomprehension of our object, he offered to gather a congregation for us, and asked us how much we would pay him.

A Pleasant Spot.

In Shittur only, of the villages of Sivagunga station, is there a flourishing congregation, and here we found a welcome, and were refreshed by our visit. The women, as usual in this congregation, recited their lessons well, and listened with interest to the discourse. After the discourse, two children were presented for baptism. This congregation, if not gaining strength by accessions from the heathen, is increasing by God's blessing upon the families. The people have the respect of their heathen neighbors, partly because they are equal to them in caste, and in the average amount of their property, but also because of their general uprightness. Five of them are members of the church,

and on the occasion of this visit, two more applied for admission.

Defections.

Vadavirukkai was formerly the scene of a large expenditure for schools and for mission helpers, and of some apparent success. Now, only one old man is left with us, and he always seizes the opportunity of a missionary's visit to berate us for our folly and unreasonableness as a mission, in disowning caste. There are also in the village the families of two deceased catechists, which for several years have not been reckoned with us. In one of these is a young man, who was educated by our mission, and was formerly employed as a catechist. We did not see him on this visit, but I have since learned that he has recently returned to Romanism, having, by order of the priest, recanted in a full assembly of Romanists. The next day he went to the priest for employment, but was refused. We found an unexpectedly attentive audience in the streets of this village, and had a long conversation, followed by prayer, in the house occupied by the families mentioned, though the inmates, for the most part, kept aloof.

Our visit to Suranam was in some respects the most painful scene I have passed through as a missionary. Here we formerly had a congregation and school, and three or four persons had been admitted to the church. The defection here also dates far back. The schoolmaster had been removed for neglect of duty by my predecessor, and I had never seen cause to reinstate him. He had been proved to be unfaithful, and beside that, he was unqualified for the post. At the visit which I speak of, we found the little prayer house in ruins. The roof, door, and windows had been removed, and the mud walls only remained. The schoolmaster said that the roof had fallen in of itself, and that he had put away the timber for safe keeping, but we had been told that he had torn down the roof, and appropriated a part of the timber to his own use. He acknowledged that the few members of the congregation, and he, his wife, and his mother—the three members of the church—had gone back to Romanism. He said the occasion was the death of his brother, when the relatives and the Roman catechist refused to assist in burying the dead unless he would recant, and that he had yielded under this pressure. Whether this be true or false, he showed no evidence of regret for the step he had taken, and expressed no thought that it was not final and irrevocable. Thus the village is closed to us for the present, even more helplessly than villages where the truth has not yet found its way, because here we have entered and labored, and failed.

Ceylon Mission.

Letter from Mr. Sanders, October 30, 1863.

Visit to the Continent.

In accordance with advice of the mission, Mr. Sanders and his family left Ceylon, in December, 1862, for Madura and the Pulney hills, and were absent more than three months. He gives in this letter, some account of matters of interest which came under his observation during his visit and journey.

The Madura Mission.

Before the end of January, our party reached the sanitarium on the Pulney hills, and for two months we enjoyed cold weather, refreshing water, bracing air, and mountain scenery, which reminded us more of New England than any thing we have experienced for eleven years. While on the hills, I made two short visits to the plains; one on the Pulney side, and the other to the southern part of the Madura mission field. I cannot be too thankful that I have had the privilege of seeing so much of the work of that mission. In

addition to being with its members during four days of business meetings at Dindigul, I spent a Sabbath at each of the following stations,—Malur, Madura, Tirumungalum and Pulney; visited Pasumalie, Tirupuvanum, Mandapasalie, Battalagundu and Periaculum; and was present at the semi-annual examinations of helpers by the three local committees. I thus had the privilege of seeing all the missionaries, of meeting most of the native pastors, catechists and teachers, and of visiting several of the village congregations in different parts of the field. I was exceedingly interested in what I saw. The work and the people seemed very different from ours in Jaffna, but the most superficial observer could not fail to see that the blessing of the Lord is attending the labors of his servants, and that the field, if thoroughly worked, promises a bountiful harvest in the future.

Trichinopoly—Bishop Heber.

We left the Pulneys on the 30th of March, and came to Jaffna, via Dindigul, Trichinopoly, Tanjore and Negapatam. As the heat on the plains was intense at this season of the year, we were compelled to travel in the night, and to seek quiet and protection from the burning rays of the sun, as much as possible, during the day. Between Dindigul and Trichinopoly, (three nights' travel,) we saw no evidence of the establishment of Christianity among the people, at our resting-places for the day. Trichinopoly itself is a place of considerable notoriety, as the head-quarters of military operations in the southern part of the Madras Presidency. The presence of the army gives an intense military appearance to that part of the place occupied more especially by the English, while the native town is equally distinguished for its marks of heathenism and idolatry. Appearances would indicate but little spirituality among the people, and, so far as I could learn, the efforts made for the salvation of the native population and the soldiers, are wholly inadequate to their spiritual wants.

There was one place of special interest in Trichinopoly. It was the church beneath whose altar the good Bishop Heber was buried. He died in this city, April 3, 1826, while bathing; and within the altar, in the north wall of the Government church edifice, there is a tablet to his memory. Here we were inclined to linger long, for it seemed like hallowed ground; and the hymn which, of all others, was most suited to our feelings at evening prayers, was one of his own composing: "Thou art gone to the grave, but we will not deplore thee," &c.

Tanjore—Its Temple and its Poet.

From Trichinopoly to Negapatam we traveled by railroad, stopping over one train at Tanjore. Much that we saw there reminded us that it had been the scene of the labors of the great missionary, Swartz. The Christians in the town and its vicinity are quite numerous, and are connected with the Gospel Propagation and the Leipsic Missionary Societies. The schools are large, and apparently flourishing. We had no opportunity of forming an opinion of the general character of the Christian community, but we saw two or three objects of interest in the place.

The Tanjore temple is very extensive. The special objects of interest in the inclosure are its high tower and the great image of a bull. The latter is cut out of an immense solid rock, and is by far the largest image I have ever seen. The ears, eyes, mouth, tail, feet, &c., are a part of the rock, and well-formed, with reference to symmetry and size. Its height cannot be less than fifteen or twenty feet, and the parts are in good proportion. It is an object of wonder and admiration, as well as of worship, on the part of the heathen, and several were much excited because it was remarked that, "This image is not a god."

The celebrated Tanjore poet is still living here, and having heard much of him, I called at his house. He is about ninety years old; and as he was baptized by Swartz, he has spent most of his life as a member of the church of Christ. He has written several books, (not all published;) is the author of many of the Tamil Lyrics, sung by Christians at Madura and some other parts of India; and in his old age, he is still composing, and preaching the gospel. Whatever may be his excellencies or his faults as a Christian, he seems to possess the talents and the feelings of a true poet.

The Grave of Swartz.

Swartz died at Tanjore, February 13, 1798, greatly lamented by all classes of the community. He was buried beneath the church now occupied by the Gospel Propagation Society, but his monument, erected by the then reigning Rajah of Tanjore, is in the Fort Church. Upon it, Swartz is represented as on his deathbed, receiving the sacrament at the hands of an aged missionary. The missionary stands just back of the head of his dying brother. On one side of Swartz, and a little in front of him, are three of his pupils. On the other side, are the Tanjore Rajah and two of his principal officers of state. The expression of deep sorrow is upon the countenances of all; and they were the true representatives of an afflicted people, when they felt that their much-beloved benefactor and spiritual guide would be with them no more. Swartz had great influence over the natives. It is said that even now, both heathens and Christians sometimes resort to his grave to settle their difficulties; and when a promise is made *there*, the dispute is ended.

Mr. Sanders returned to his field in April, where his special work has since been in connection with the training school; but in the June and September vacations he made tours, (in June with Mr. Smith and several natives, and in September with Mr. Quick,) of which he speaks with interest. Since the departure of Mr. Bates, who has been constrained to return to the United States, Mr. Sanders has the care of Chavagacherry station.

PROCEEDINGS OF OTHER SOCIETIES.

Methodist Episcopal Board.

The General Missionary Committee of the Methodist Episcopal Church in the United States, "with the concurrence of the Board of Managers, the bishops, and officers of the Society," have appropriated $425,000 for the missionary work of that church, at home and abroad, during the current year. Their "Address," setting forth the reasons for these appropriations, contains not only a general view of their missionary work, but also statements and suggestions well worthy of consideration by Christians of other denominations. After speaking of the home work, in its various aspects, and among the various classes of our foreign as well as properly American population, the Committee remark:

Turning to our foreign missions, we briefly say they never were, taken as a whole, in so prosperous and promising condition.

China is extending itself into the city of Fuhchau, and many miles around into the country, building native chapels and employing native preachers, and publishing the Scriptures in the language of the common people, and looking to an organization into an annual conference in a very few years, probably in 1869.

India is ripe for an annual conference organization, with from twenty to twenty-five members and from ten to twelve native preachers, and will, if the General Conference will authorize it, be organized next year by one of our bishops.

Bulgaria is getting into position.

Germany moves steadily on in her work, both spiritually and temporally.

Scandinavia (that is, Denmark, Norway, and Sweden) is exhibiting the elements of an annual conference at no distant day. Her peculiar want for next year required a large increase in her appropriations this year.

South America, by the force of her internal growth as well as external circum-

stances, absolutely required means of expansion in the city of Buenos Ayres and into the surrounding country. The committee felt that they had to provide for the expansion or to close the mission. It was not believed that the Church would justify the committee in abandoning South America just at the time that the fields were white to the harvest, and other Churches were preparing to enter in and reap abundantly. The committee, therefore, provided for this enlargement of the work, which will after this year probably require but a moderate support from home.

In Africa the committee provided for the preservation of our work, but we regret to say we do not see much activity or growth. We would look to the future with hope.

Exchange.—To these occasions of appropriations we will add *the very high rate of exchange, say 65 per cent.*, as reckoned by the committee, for all our foreign missions except Africa. This itself is an item of say $65,000 in addition to the ordinary appropriations to our foreign work. Take this sum for exchange, and two other heavy items for our foreign work, which will not be again required, from the aggregate of appropriations for foreign missions, namely, $203,784, and it will be seen that nearly two thirds of the remainder are appropriated to the home work. As the appropriations stand for the year, about one half of the whole sum appropriated is granted to our work at home.

Reasons for Large Appropriations.

2. Having given this rapid review of our missionary work at home and abroad, and indicated some of the peculiar circumstances which required prompt and liberal appropriations, the next question, and the most important one, which is anxiously asked is, On what grounds did the committee conclude that the missionary contributions for 1864 would meet the appropriations? As a partial, and yet we hope a sufficient answer, we would say,

(1.) *The receipts into the Treasury* in 1863, it is now ascertained, will exceed $400,000, and the committee did not see anything in the condition of the Church, or of public affairs, sufficiently threatening to prevent their anticipating as large receipts for 1864. And even if they had feared financial trouble in the country, they did not think that the Church (judging from her recent action in case of danger to the treasury) would have justified the committee in failing to provide suitably for all her missionary work through fear that the Church would not approve of the same. The committee believed that the Church would stand by her missions so long as she was satisfied with their progress and promise, and that she would cheerfully supply the necessary funds.

(2.) *Another ground* of confidence was the fact, as the committee believed, that the liberal contributions of this year were not made under undue excitement, which would necessarily and quickly cease; but were made upon a zeal founded on a conviction of duty to God and to the world. It is therefore reasonable to conclude that this zeal will continue and increase during next year, as it did this.

(3.) We have good reason to confide in this conclusion, because the pastors of the churches are becoming more and more impressed with a conviction that it is their duty to give more earnest and systematic attention to this great interest. And when all the pastors enter heartily and systematically into this work, all the people will follow zealously.

(4.) The pastors and people being inspired with an intelligent zeal, they will more and more cheerfully accept the *plan for the support of missions* contained in the Discipline, and thus act systematically, so as to bring the whole Church to contribute, and thus by widening the basis of contributions, the hundreds of thousands of small sums will greatly swell the the aggregate of the receipts.

(5.) Of the provisions in the *plan*, we particularly call attention to the direction by the General Conference to organize every Sunday-school into a juvenile missionary society. If this were done at once, the Sunday-schools alone for the next year would produce half the amount appropriated, and in five years would produce the whole amount. Will the pastors consider this matter?

(6.) Nothing in the history of the missionary contributions for a year or two past gives more promise than their extension and increase in the rural districts and among the agricultural population. The strength of *our Church* is among these people rather than in the cities. This we judge to be true, not only in regard to numbers, but also in regard to aggregate wealth. When the people in the rural districts and on the broad farms of our broad land shall all systematically and zealously co-operate in the missionary cause as God hath prospered them, then shall it rise and shine, for its glorious light will have come. * * *

Call for Effort.

The General Committee felt that there was some danger of some of the pastors and people reducing their contributions for 1864, under an impression that the treasury was entirely out of debt, and would probably have a balance with which to begin the next year. Withholding is fraught with great danger. It will require an increase in the contributions for

1864 over those for 1863 to cover the appropriations as they now stand, reckoning exchange at sixty-five. But should exchange go above this point, it actually increases the appropriations by so much as it rises above.

The only safety to the treasury, and particularly the only hope of increasing, or even maintaining our advanced appropriations to our home work hereafter, while we give efficiency to our foreign missions, is in maintaining advanced collections for 1864. It gives the committee great pleasure to inform the Church that the collections already taken for 1864 are, on an average, in advance of those of 1863 in the same Churches, at least 23 per cent. Some of the Churches have advanced 100 per cent., some 50, some 25, and some 10. Let us here deprecate most earnestly the danger arising from *doubts of success*. We do this because we have already seen the danger when hearing the pastors and the Missionary Committees say before the services of the missionary Sunday began, "We cannot come up to last year's contribution." And yet they have not only come up, but advanced in all cases, and largely in some. And when the results of the collections and subscriptions were ascertained, the whole Church was joyfully surprised. And this advance, it is to be noted, has been with a marked religious spirit. Let the Churches and congregations, and each member thereof, take courage and go forward. Our missionary cause has never faltered yet in its course; its credit has never been questioned, and it will have a glorious future.

Jubilee of the Wesleyan Methodist Missionary Society.

The Wesleyan Methodist Missionary Society, in England, properly so called, was organized in 1817. But this was not strictly a new organization for missionary effort,—not the commencement of the missionary work of that church,—but rather the gathering together of District Societies already operating,—the "recognition of what did already exist,—an embodiment of the whole in one general Society." It was thought, therefore, that the more proper period from which to date the commencement of the Society's operations would be the time of the formation of the Missionary Society in the Leeds District, in October, 1813; since that is said to have been "the first Methodist Missionary Society ever formed in the world," and to have "led to the formation of similar District Societies all over the kingdom," and, ultimately, to the organization of the general Society. This brought the Jubilee in October, 1863, and arrangements were made to celebrate the time with special religious services, in acknowledgment of the growth and success of the Society's missions, not only at Leeds but in other places also. And that the occasion might not be "barren of useful and substantial results," a Jubilee Fund was proposed, with a view to the accomplishment of desirable objects for which the ordinary income of the Society was not sufficient. Accordingly, Jubilee services were held at Leeds early in October last, when fuller arrangements were made for similar services at various important centres, during some succeeding months, and the following were fixed upon as important objects, which it was hoped might be accomplished by the Jubilee Fund.

I. A Training Institution for the preparation of candidates for Missionary Service.

II. More efficient arrangements for mission work in Western and Southern Africa, and for increasing the numbers and improving the qualifications of native laborers in the West Indies.

III. The extension of the operations in Italy and in other parts of the Continent of Europe, as Divine Providence may lead and indicate, more particularly by the preparation of agents for the work.

IV. The enlargement of the scale of missions in India and China, by the strengthening of some of the older stations, and the adoption of new ones yet to be selected; for which stations it is hoped that a special training may be given to the agents to be employed, whether European or Native.

V. Provision for disabled Missionaries, and for Missionaries' Widows and Orphans.

VI. A Working Capital, to obviate the necessity of incurring the expense of Interest on borrowed money from year to year.

The November number of the *Wesleyan Missionary Notices*, presented the following very brief sketch of the missions of the Society.

At this crisis of mission history, it may be useful to remember that the earliest Methodist mission was dispatched to America in 1769. The results of that mission are beyond estimate. By a recent return from the United States, there were more than six thousand Methodist ministers, and nearly one million members in church fellowship. In Canada and other parts of British America there are six hundred and fifty-eight ministers, and a proportionate number of church members and others, to whom the Gospel is preached.

The Methodist missions to Antigua in 1786, and to Jamaica and other parts of the West Indies, were directed to imported Africans and their descendants, who were then in slavery and in pagan darkness. The whole population became Christian in their profession before they were emancipated from slavery and its attendant evils, in the year 1834. In the accomplishment of this great change, the Methodist and the Moravian missions took a leading part, together with the Baptist and London Missionary Societies.

In Africa, the missions have advanced into the interior, beyond the protection of the British Government. The work has been prosecuted with vigor, at the cost of valuable health and life, along several hundred miles of coast, from the Gambia and Sierra-Leone to Cape Coast and Lagos, and has penetrated to Ashanti and Dahomi,—bloody lands, whose wretched condition calls for the exercise of special faith and prayer,—and to Abbeokuta, a very large town in the interior, which presents an open field for missionary labor. The tribes of Southern Africa, also, for a vast extent of territory, have had the Gospel preached to them. Able men have reduced their languages to a written form, and have translated and printed the holy Scriptures for their use.

In Ceylon, in India, and in China, the Society's missions have had success. Native evangelists and teachers have been raised up for the prosecution of the work. Translations have been effected into the several languages, and valuable books have been multiplied by tens of thousands, by means of the press. But the vastness of the fields which require cultivation admits of a supply of laborers and means to which it were vain, at present, to set any limit.

The mission of fifty years ago, to the Australian colonies, has extended to New-Zealand, and to other islands of the South Seas. Many of those seats of dread superstition and of inhuman cruelty, such as the Friendly Islands and the Fijis, may now be reckoned as belonging to Christendom. Christian ordinances are administered; Christian laws are enacted; rulers and people confess the Christian faith; and many of them adorn the Gospel they have received.

Nearer home, Italy, and other countries of Europe, have received evangelical laborers, who have had occasion of rejoicing in the success of their efforts. Paris, Lausanne, Waiblingen, Stuttgart, Milan, Naples, and other places of note, are among their centres of operation.

The education of the young has been considered an important object in all the missions. It is impossible to enumerate the scholars who have been instructed in the mission schools. The results are seen in the improved intelligence and civilization of the people under mission care.

May we not hope that if the history and facts of the Methodist missions were more thoroughly known, the present Jubilee effort would have an acknowledged and paramount claim on the prayers and liberalities of all lovers of the Saviour, and would be aided by many benevolent persons who are not immediately connected with the Methodist Society?

The following statistics, published in the Herald for September last, may properly be be given again in this connection, as a summary of the missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.

Central or Principal Stations called Circuits,	183
Chapels and other Preaching-Places, in connection with the above-mentioned Central or Principal Stations, as far as ascertained,	1,210
Ministers and Assistant Missionaries, including three Supernumeraries,	284
Other Paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	784
Unpaid Agents, as Sabbath-school Teachers, &c.	3,987
Full and accredited Church-Members,	67,663
On trial for Church-Memberhip,	4,546
Scholars, deducting for those who attend both the Day and Sabbath-schools,	49,319
Printing Establishments,	5

The *Notices* for February of this year states, that the contributions promised to the Jubilee Fund in Great Britain and Ireland, amount to £110,000 ($550,000), "exclusive of the proceeds of meetings which were to be held in London on the 19th of February and following days."

MISCELLANIES.

Madagascar.

The *Missionary Magazine*, of the London Missionary Society, for February, states that the story in regard to the late king of Madagascar, as being still alive and about to be restored to the throne, which for a time gained extensive credit and produced much excitement, has been fully exploded. Communications from the missionaries are published from which, it is said, "It will

be seen that the spirit and tendency of the present Government, as well as the personal views of the Queen, are not in favor of Christianity. Nevertheless, there has been no act of hostility to the native Christians; and the principles of the new constitution, if so it may be designated, secure full religious freedom to all classes of the people. The increasing numbers and influence of the Christians afford also a strong ground for hope, that the sovereign and her Government will respect these principles of religious freedom, if not from conviction, yet from policy; and we trust that, by the progress of the mission and the increase of converts, this ground of hope may continue to be strengthened and enlarged.

"The chief anxiety felt by the missionaries, and probably by the native Government, arises from the ill-judged and unconstitutional treaty made by the late King with M. Lambert, which the present Government refuse to ratify, and, indeed, which they could not venture to adopt without provoking the universal hostility of the people. We trust that, under the gracious providence of God, the imperial Government of France may be led to take just views of the case, and be restrained from employing armed force to obtain possession of any portion of the Madagascar territory—a proceeding which could not fail to bring about anarchy, bloodshed, and desolation." Mr. Ellis wrote in October: "In reference to our great work—the diffusion of the Gospel, for bringing souls to Christ—everything among the respectable classes of the community, in the city and surrounding villages, is most encouraging. It never was more so since my arrival. Recent changes, for a very short time, interfered with the regularity of attendance on our public services; but there have been for some time past, regular and apparently maturely considered accessions to our numbers, from among the unbelievers and the heathen. The personal characters of the sovereign and the chief minister are not unexceptionable; but the former, though openly and uniformly patronizing the idols, and regulating almost every movement of her life by the directions of the diviners, has encouraged, but never hindered, attendance on religious worship and instruction to any of her people who are Christians. The latter, and the members of his family in the Government, have steadily contended for the continuance of perfect religious liberty. We therefore see no impediment to the continued spread of the Gospel from this source, nor from anything among the people, more than is to be found in every community in a corresponding social and religious condition." * * * "The brethren will no doubt inform you of the progress of the gospel in their several spheres of labor, which I am thankful to say is, in all, encouraging, certainly as much as at any former period of the mission." Mr. Toy, another missionary, says: "So far, the new Government, though essentially heathen, has offered no obstacles to the spread of Christianity. We can, however, scarcely believe that the Queen is very favorable to the progress which it continues to make. She seems to be of a mild and humane disposition, but thoroughly superstitious, and a firm believer in all the beliefs and customs of her ancestors. The sikidy and the diviners are always at hand, and nothing of importance is ever transacted without their being previously consulted. Her favorite idol is kept in the palace whilst she is there herself, and accompanies her when she goes out. Every important public act is performed either on a Thursday or Sunday, the only two lucky days in the week; and, as the diviners have to choose which of the two is the more fortunate, it not unfrequently happens that the lot falls upon the Sunday."

Dr. Livingstone and Central Africa.

(From the London *Record* of Feb. 1, 1864.)

In proportion to the sanguine expectations which were entertained of the results to be secured by Dr. Livingstone's African Expedition, will be the disappointment occasioned by the announcement of its failure, and the regret that will be universally felt at the tidings of his disaster. What his actual fate is, must remain for a while unknown. At first it was said at the Cape that he and his companions had been brutally murdered by the natives at Lake Nyassa. Other accounts so far modified this rumor as to make it appear that, though badly wounded, he was not

dead. That some serious collision had taken place in which Dr. Livingstone was worsted, there seems to have been no doubt whatever. We will hope for the best, and trust, not only that a life so unselfish and useful may yet be spared for Africa, but also that Dr. Livingstone may yet see achieved some, at least, of the objects for which he has so nobly labored. It was a grand conception with which he was filled when last he left our shores—nothing less than to carry Christianity and commerce into the heart of the African continent, and thereby to root up the accursed slave traffic which has devastated it, and win for Christ and civilization its miserable and benighted tribes. Nor did Dr. Livingstone stand by while others did the work. If perils were to be encountered, he placed himself in the van to meet them. His last words in the Senate-house at Cambridge were these:—"I know that in a few years I shall be cut off in that country which is now open; do not let it be shut again. I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun." The expedition started under the happiest auspices. Lord Clarendon entered into the object of it with hearty zeal. A grant of 5,000*l.* was cheerfully voted by Parliament. The Admiralty rendered valuable assistance, and several gentlemen duly qualified to carry on such scientific investigations as might be necessary were selected to accompany the Doctor. Almost concurrently with these arrangements, the Universities' Mission was organized and sent forth under Archdeacon, subsequently Bishop Mackenzie, for the purpose of proceeding into the interior, under the advice of Dr. Livingstone, and planting a station there, as the centre of an earnest effort for the evangelization of the natives. Up to this time the accounts of both expeditions have been a record of trial and disaster. In reliance on a supposed state of things, which was found not to exist, the mission was too hastily organized, the difficulties to be overcome were not fully realized or provided for, warnings prompted by Dr. Livingstone's experience of the country and climate were unheeded, a singularly unhealthy locality was selected for the first station, and then, to crown all, and as if to court disappointment and failure, the Bishop and his companions most unjustifiably entered on a career of aggressive and retributive warfare against an unfriendly tribe, of which the only result was to impress on the first six months' proceedings the dark features of war and bloodshed. Nor was this all. The Bishop first succumbed to the combined effects of climate, privation, anxiety, and toil, and several other members of the mission, one by one, followed him to the grave, so that we believe Bishop Tozer had to commence *de novo* on his arrival in the country.

Portuguese Slave-trade.

Of Dr. Livingstone's proceedings there has been less connected and consecutive information. That the Government was not altogether wrong in considering them so far unpromising as to warrant his recall, seems to be admitted by the Doctor himself. Perhaps his sanguine temperament somewhat underrated the difficulties before him, but there is no doubt that the two causes which he mentions—the terrible drought and the deadly hostility of the Portuguese slave-hunters, are sufficient to account for the chief part of his failure. The former was a dispensation of Providence, to be submitted to with humility and meekness. As for the latter, it ought to open the eyes of Government to the necessity of a vigorous and resolute remonstrance against the enormous slave-trade which is carried on in Eastern Africa, under the very eyes of the Portuguese authorities, and without the smallest attempt on their part to restrain or punish it. Dr. Livingstone complains bitterly of the way in which his footsteps have been dogged by the slave-traders, and of the native emissaries who were employed to neutralize his efforts. Indeed, it is but too likely that to the energy with which he has labored at the suppression of their infamous traffic is due the disastrous event which has put a stop for the present, if not for ever, to his self-denying and Christian enterprise. The last that was certainly known of him was that, after learning the withdrawal of the Government support and sanction, he started for Lake Nyassa, taking with him five of his old friends the Makololo, but no Europeans, and that losing the boat—his only means of conveyance—over one of the cataracts, he resolved to continue the journey on foot. He has always hitherto succeeded so well in conciliating the natives, that it is difficult to imagine his getting into collison with them, except from such cause as we have indicated. Whether this be the case or not, this at least is clear, that the anxiety of the Portuguese Government to suppress the slave traffic in their African settlements is far from being so honest or sincere as Lord Palmerston represented it some eighteen months ago, otherwise the frightful state of things described by Dr. Livingstone and the missionaries would never be tolerated for a day. The entire African policy of Portugal is uncharacterized by a single generous or lofty sentiment. Even on the low ground of interest, it is in the last degree short-sighted and foolish. By winking at the slave-trade the authorities prevent the development of lawful commerce, and keep

in a state of perpetual fever and anarchy whole provinces which might otherwise be busy with a lucrative trade. Is it too much to ask of our own Government that, on the strength of these indisputable facts, it should urge on Portugal the honest fulfillment of its treaty obligations, and the energetic adoption of such measures as may lead to the suppression of the monster evil which is desolating Africa?

Suttee in India.

The *Bombay Guardian*, of January 9, contains the following article taken from the *Times of India*, showing that the burning of widows has not yet wholly ceased.

"You are perhaps not aware that a suttee occurred in the Ulwar territory in Rajpootana, not quite a fortnight ago. The poor victim attempted to escape the fire but was driven back by drawn swords, and in indescribable agonies was burnt to ashes. It is a superstition of the people, that if a woman, intending to be burnt with the corpse of her husband, runs out of the fire, some misfortune is portended to the country and the ruling chief. It is an invariable rule, therefore, to prevent her escape.

"It is a fact, that during the lifetime of the late Rajah Burney Sing, a suttee occurred. The Rajah was present, and throwing himself at the feet of the woman, asked her to bless him with a son and heir, which the dying woman prayed for. It is said, nine months after, the present Rajah of Ulwar, Sheodansing, was born. The last words of a suttee are supposed to carry the sanction of God. People consider the circumstance as affording them an opportunity of asking for a gift, or other favor from the lips of the victim.

"In 1861, while Capt. J. Hamilton was acting political agent at Ulwar, a very handsome young man, a seypoy in the Rajah's service, suddenly died of cholera, and his young widow determined to burn herself with the corpse. All remonstrances with her having failed, Capt. Hamilton proceeded to the spot in person, and prevented her committing the sacrifice. I believe he was praised for his conduct by Government, but the same gentleman is now again in Ulwar, and can do nothing. He has no authority to interfere; he is a mere looker on. The Rajah manages his country in whatever way he pleases."

Sugar at the Sandwich Islands.

The Honolulu *Commercial Advertiser*, of January 21, contains an article in regard to existing and forming sugar plantations at the Sandwich Islands, drawing the conclusion that "sugar promises to be the prominent staple of the Islands, and invites all the fostering care which the Hawaiian Government and people can bestow." "With a fertile soil, an unrivaled climate, and with eighteen to thirty months for the cane to mature, we ought to compete with any other country in the production of sugar, and we doubtless can do so." Statistics of the last crops from some of the already producing plantations, show from one, "400 tons of first class sugar, from about 200 acres." Of four other plantations, the last crop was 250 tons each, and another "has just yielded a crop of 420 tons." One plantation "extends over an area of 10,000 acres, 700 acres of which are now in cane, from six to twenty-four months old." Many plantations are referred to as "in process of formation;"—one of 3,088 acres, commenced by a joint stock company with a capital of $40,000. It is stated in another article, on custom-house statistics, that the exports of sugar from the Islands "jumped from 3,000,000 lbs. [in 1862] to 5,292,000 lbs." [in 1863.]

Coal and Sugar in Natal.

Mr. A. Grout, of the Zulu mission, wrote in November last: "A man by the name of Smith has been out here in search for coal, and says he has found an abundance of it in this colony, about seventy miles from the coast. He has now gone home to get the means of constructing a railway to it.

"Sugar making in the colony is progressing very rapidly. I suppose there will be between fifty and sixty sugar mills, and the cost of them will probably average about £5,000. One has cost more than £15,000. The necessary business, where so much valuable material is imported, must be considerable, and

cultivating so much sugar cane requires great labor. Coolies from India are being imported by thousands, over and above what our natives do. The people of this station are doing well with the cane. Only about half of their canes for this season are yet made up."

Ceylon Statistics.

The following statistics are from a Ceylon Sheet Almanac for 1864.

Population in Ceylon, 1,995,532; number of schools, 1,273; pupils, 25,408; number of advocates, 16; proctors, 135; notaries, 444; district courts, 16; police and request courts, 35; principal roads, 32.

Ceylon Manufactures. — Looms, 2,169; oil mills, 1,122; sugar mills, 8; steam engines, 19.

Ceylon Mines. — Plumbago, 40; gem quarries, 79; iron quarries, 42; lime stone, 3.

DONATIONS.

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
- Brunswick, Cong. ch. and so. 150 00
- Falmouth, West, do. 50 00
- Mechanic Falls, do. 8 10
- Portland, High st. ch. and so. 431 00
- Pownal, Cong. ch. and so. wh. with prev. dona. cons. ALBERT L. MITCHELL an H. M. 34 00
- Scarboro', Cong. ch. and so. 20 00
- Standish, do. 7 00—700 10

Lincoln co. Aux. So.
- Bath, Winter st. Cong. ch. and so. 668 47

Penobscot co. Aux. So. E. F. Duren, Tr.
- Bangor, Hammond st. ch. 100; 1st ch. 40,50; 140 50
- Brewer, 1st cong. ch. and so. 26 56
- Holden, L. Farmington, 1; a debtor, 5; 6 00—173 06

York Conf. of chs. Rev. G. W. Cressey, Tr.
- Cornish, Rev. Albert Cole, 10 00

1,551 63

- Bethel, 2d cong. ch. and so. 10 00
- Ellsworth, do. 62 06
- Machias, East, Cong. ch. m. c, 10 00
- Seal Cove, Benjamin Sawyer, 5 00
- Winslow, Cong. ch. and so. 24 25—111 31

1,662 94

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.
- Keene, Heshbon So. for Indian missions, 16 00
- Troy, Cong. ch. m. c. 35 11—51 11

Grafton co. Aux. So.
- Hanover Centre, Cong. ch. and so. 6 00
- Piermont, do. 35 00
- West Lebanon, Cong. ch. and so. to cons. GEORGE B. TRACY an H. M. 100 00—141 00

Hillsboro' co. Aux. So. E. S. Russell, Tr.
- Bedford, Blanchard Nichols, 30; N. Cutler, 1; 31 00
- New Ipswich, Rev. Samuel Lee, 10 00—41 00
- Merrimack co. Aux. So. G. Hutchins, Tr.
- Boscawen, 1st cong. ch. and so. 50 08
- Concord. 1st cong. ch. and so. to cons. BENJAMIN FARNHAM, and Mrs. DORCAS M. STICKNEY H. M. 202,35; South cong. ch. and so. to cons. PRESTON S. SMITH an H. M. 100; 302 35
- Fisherville, Rev. A. Wm. Fiske, 10 00
- Pembroke, A friend, 5 00—367 43

Rockingham co. Conf. of chs. F. Grant, Tr.
- Exeter, 1st ch. and so. 3; 1st and 2d chs. m. c. 15,50; 18 50
- Raymond, Cong. ch. and so. 40 00—58 50

Strafford Conf. of chs. E. J. Lane, Tr.
- North Conway, Cong. ch. and so. 4,67; Mrs. R. M. Colley, 5; E. Seavy, 2; Rev. R. K. 5,43; 17 10
- Wolfboro', Cong. ch. and so. 12 00—29 10

688 14

Legacies —Concord, Mrs. Jane M. Peirce, by J. Minot, 100 00

788 14

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
- Orwell, Cong. ch. and so 35 50

Chittenden co. E. A. Fuller, Tr.
- Burlington, 1st Calv. cong. ch. coll. 157,96; m. c. 17,95; Job Lyman, 8; 183 92
- Jericho, Mrs. D. Hutchinson, 1 00
- Winooski, Cong. ch. and so. 5 00—189 92

Orleans co. Aux. So. Rev. A. R. Gray, Tr.
- Barton, Cong. ch. and so. 18 77
- Coventry, do. 20 00
- Derby, Cong. ch. and so. 3; E. H. Blake, 10; Mrs. E. A. McPherson, 10; 23 00—61 77

Rutland co. Aux. So. J. Barrett, Tr.
- Brandon, Cong. ch. and so. 112 15
- Pittsfield, do. 16 25
- Pittsford, do. 100 00
- Rutland, Cong. ch. and so. 200,81; m. c. 10,68, to cons. Mrs. CLARA K. SEAVER an H. M. 211 48—439 88

Washington co. Aux. So. G. W. Scott, Tr.
- Northfield, Cong. ch. and so. 12 00

Windham co. Aux. So. F. Tyler, Tr.
- Ascutneyville and Weathersfield, Cong. ch. 23,50; Rev. M. Kimball, 12; 35 50
- Putney, Cong. ch. m. c. 15 60
- West Brattleboro', Cong. ch. m. c. 32 17
- Westminster, W., Friends of morals and missions, 51; female so. 37; 88 00—171 27

910 34

- Alburg, Cong. ch. 2 00
- Lunenburg, Cong. ch. 25 00—27 00

937 34

MASSACHUSETTS.

Barnstable co.
- North Falmouth, Friends, to cons. CHARLOTTE A. WHEATON an H. M. 100 00

Berkshire co. Aux. So. James Sedgwick, Tr.
- Curtisville, Cong. ch. and so. 11 50
- Peru, A friend, 5 00
- Stockbridge, Cong. ch. m. c. 95 00—111 50

Boston, 12,036 88

Essex co.
- Marblehead, 1st cong. ch. and so. 60 00
- Wenham, 1st cong. ch. m. c. 2 06—62 06

Essex co. North Aux. So.
- Newbury, First parish, 35 00

Essex co. South Aux. So. C. M. Richardson, Tr.
- Lynnfield Centre, Evan. cong. ch. 8 00

Franklin co. Aux. So. L. Merriam, Tr.
- South Deerfield, Monument ch. and so. wh. with prev. dona. cons. Mrs. ELLEN H. STRONG an H. M. 65; 1st cong. ch. and so. 27; 92 00
- Sunderland, Cong. ch. and so. 65 00—157 00

Hampden co. Aux. So. J. C. Bridgman, Tr.
- Monson, A. W. Porter, 750; Rev. D. N. Coburn, 20; 770 00

Springfield, North ch. a friend to cons. Mrs. HENRIETTA C. SEELYE an H. M. 100 00
Westfield, Norman T. Leonard, for Turkey, 118 50—988 50
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, 1st parish, gent. and la. asso. 161,40; m. c. 92,39 256 79
Chesterfield, Richard Clark, 5 00
Northampton, Edwards ch. m. c. 10; coll. 114; 1st ch. m. c. 73,02; 197 02
Plainfield, Cong. ch. and so. 20 00
South Hadley, Cong. ch. and so. 168 00
South Hadley Falls, 1st cong. ch. and so. by Rev. R. Knight, 21 00
Williamsburg, Cong. ch. m. c. 114 10—781 91
Middlesex co.
East Cambridge, Evan. cong. ch. and so. 10 00
Framingham, Mrs. West, for Aintab, 40 00
Marlboro', Union ch. and so. to cons. WILLIAM WILSON an H. M. 110 00
Newtonville, A friend, 15 00
North Chelmsford, Rev. B. F. Clarke, 15 00
Southboro', Pilgrim ch. and so. 19 90
Waltham, Trin. cong. ch. 50,85; Rev. Dorus Clarke, a thank-offering, 10; Miss T. 1; 61 85—271 75
Middlesex Union.
Lowell, John st. ch. and so. 45 60
Norfolk co.
North Wrentham, A friend, 7 53
Quincy, Ev. cong. ch. 34; la. so. 13; 47 00
South Franklin, Cong. ch. and so. 1 75
Stoughton, 1st cong. ch. and so. to cons. S. GARDNER PETTEE an H. M. 100 00
Roxbury, Eliot ch. and so. coll. 157,35; m. c. 6,44; Vine st. ch. and so. 230; m. c. 30; 423 79
West Roxbury, South evan. ch. m. c 26,61; A. S. B. 10; 36 61—616 68
Old Colony Aux. So.
New Bedford, Trin. cong. ch. and so. to cons WM. G. EDWARDS an H. M. 102 00
Palestine Miss. So. E. Alden, Tr.
South Weymouth, Un. ch. and so. 34 00
Worcester co. Central Asso. E. H. Sanford, Tr.
Worcester, Central ch. m. c. 30 14
Worcester co. South, W. C. Capron, Tr.
Millbury, 1st cong. ch. and so. 196 15
Milford, A. G. Underwood, 15 00
Northbridge, Cong. ch. and so. 44 15—255 30
15,695 32
Chelsea, Broadway ch. m. c. 35,45; Winnisimmet ch. m. c. 32,04; 67 49
15,763 81
Legacies.—Ashfield, Daniel Williams, by L. Merriam, Agent, 50 00
Webster, Ruth Twiss, by Wm. P. Marble, Ex'r, 875 25—925 25
16,689 06

RHODE ISLAND.

Newport, United cong. ch. and so. la. 289,82; gent. 157; m. c. 133,96; 580 78
Providence, Central cong. ch. and so. 764,54; High st. cong. ch. and so. (of wh. 300 from N. C. Barstow, to cons. C. C. CRAGIN, C. J. TINKOM and WILLIAM KNIGHT H. M.) to cons. EDWARD A. PABODIE an H. M. 410,80; 1,174 34
Slatersville, Cong. ch. and so. 450 00
2,205 12

CONNECTICUT.

Fairfield co. East, Aux. So.
Bethel, Seth Seelye, to cons. HANNAH H. SEELYE an H. M. 100 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
South Norwalk, Cong. ch. and so. 25; Rev. Dennis Platt, 10; 35 00
Stamford, James Betts, 50 00—85 00
Hartford co. Aux. So. A. G. Hammond, Agent.
Hartford, A friend, 60 00
Simsbury, A lady, 50 00—110 00
Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, Emily B. S. Smith and family to cons. Rev. ELIJAH B. SMITH an H. M. 100 00
New Britain, Centre ch. and so. 160 91—260 91
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Terryville, Cong. ch. m. c. 10 00
Warren, Cong. ch. and so. 1 25
West Winsted, 2d cong. ch. and so. (100 of wh. from Elliot Beardsley to cons. Rev. HIRAM EDDY an H. M.) to cons. JOHN HINSDALE an H. M. 272 90—284 15
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, United m. c. 4,53; North ch. m. c. 4,70; Davenport ch. m. c. 5,43; Yale coll. ch. m. c. 7,69; Howe st. ch. 20; 42 35
New Haven co. East, F. T. Jarman, Agent.
Durham, North cong. ch. and so. 21 35
Guilford, 1st cong. ch. and so. to cons. SARAH TALCOTT an H. M. 135 00
Northford, La. miss. asso. 18 04
Madison, La. for. miss. asso. wh. with prev dona cons. Mrs. MARTHA B. SHEPARD an H. M. 34 00—208 39
New Haven co. West Conso. W. Atwater, Tr.
New Haven, 3d cong. ch. and so. 230; Union m. c. 35,91; 265 91
Waterbury, 2d cong ch. m. c. 17 71—283 62
New London and vic. and Norwich and vic. C. Butler and Lewis A. Hyde, Trs.
Franklin, Cong. ch. and so. 47 68
Lebanon, Cong. ch. la. asso. 44,20; Goshen so. to cons. G. C. MORGAN an H. M. 133,82; 178 02
Norwich, 1st ch. m. c. 7,30; 2d ch. m. c. 12,35; Broadway ch. m. c. 14,58; a thank offering, 2; 36 23—261 93
Tolland co. Aux. So. E. B. Preston, Tr.
Thompsonville, Rev. James Ely, 5 00
Union, A friend, 3 00——8 00
Windham co. Aux. So. Rev. S. G. Willard, Tr.
Chaplin, La 26,81; gent. 27,34; m. c 36,35, to cons. DARIUS KNIGHT an H. M. 90 50
East Woodstock, Cong. ch. and so. 26 85
Pomfret, 1st cong. ch. and so. gent. and la. asso. 251,30; m. c. 88,27; 339 57
Willimantic, Cong. ch. m. c. 6 00
Windham, Cong. ch. and so. to cons. Rev. SAMUEL HOPLEY an H. M. 63 00—525 92
2,170 27
Legacies.—Norwich, Mrs. Frances A. Morgan, by Samuel C. Morgan, Ex'r, 2,000 00
4,170 27

NEW YORK.

Geneva and vic. W. H. Smith, Agent.
Fayette, Pres. ch. 12 00
Oak's Corners, Pres. ch. 8 00——20 00
Monroe co. and vic. E. Ely and Wm. Alling, Agents.
North Bergen, Pres. ch. 10 50
Rochester, Brick pres. ch. 236,22; 1st pres. ch (of wh. 100 from GEORGE C. BUELL to cons. himself an H. M.) 154,98; 391 20—401 70
New York and Brooklyn Aux. So. A. Merwin, Tr.
Of wh. from D. Wesson, 75; James Stokes, 1,000, to cons. Gen. and Mrs. GEORGE B. MCCLELLAN H. M.; H. M. Schieffelin, 105; S. Hutchinson, 100; J. R. Taylor, 50; H. K. Sheldon, 50; Fisher Howe, 100; J. N. Judson, 25; W. Hastings, 50; 2,039 91
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Ogdensburgh, C. T. Hulburd, 25; E. Thompson, to cons. Mrs. PAMELA THOMPSON an H. M. 100; 125 00
2,646 61

Albany, An Episcopalian, 5 00
Amenia, Pres. ch. m. c. 26 65
Andover, Pres. ch. 2 00
Bridgehampton, Pres. ch. 32 10
Byron, do. 31 00
Cazenovia, Geo. S. Boardman, D. D., to cons. MILTON BRAYTON, of Westernville, an H. M. 100 00
Chenango co. M. S. 5 00
Dansville, Pres. ch. 128 09
Deerfield, Welsh cong. ch. 7 82
Elmira, 1st pres. ch. wh. with prev. dona cons. J. A. REDFIELD, MOSES M. CONVERSE and TRACY BEADLE, H. M. 200 16
Franklin, J. H. P. 1 00
Galway, Young la. miss. so. 11 00
Gilbertsville, Pres. ch. 41 16
Ithaca, Pres. ch. 103,60; J. B. Williams, 50; 153 60
Jordan, 1st pres. ch. 13 00
Lockport, do. 28 00
Ludlowville, A lady, 10 00
Madison, 1st cong. ch. and so. 13 50
Malden, C. L. Isham. 50 00
Malone, Cong. ch. and so. (of which from S. C. Wead, 100; H. S. House, 50; Rev. and Mrs. J. K. Herrick, 25,) 382 72
Medina, Pres. ch. (of wh. from Mrs. N. J. L. Bayne, 20, wh. with prev. dona. cons. Mrs. JULIA A. KELLOGG, of Ypsilanti, Mich., an H. M.) which with prev. dona. cons. Rev. LUCIUS I. ROOT an H. M. 48 25
Miller's Place, m. c. 30 00
Nassau, Pres. ch. 25 00
Nineveh, Mrs. Lydia Taggart, 50 00
North East Centre, Cong. ch. and so. 10 00
North Granville, Pres. ch. bal. 2 40
Orient, Cong. ch. and so. 25 00
Palmyra, Mrs. E E. Burbank, 5 00
Plattsburgh, 1st pres. ch. m. c. 10; L. MYERS, 100, wh. cons. himself an H. M.; 110 00
Poughkeepsie, Pres. ch. m. c. 20 75
Prattsburg, do. 17 15
Saratoga Springs, Pres. ch. 85 68
South Wales, Gideon Barker, 10 00
Stockholm, J Rood, 4; W. Colton, 4; 8 00
Troy, S. W. Paine, 20 00
Truxton Mrs. L. Pope, 10 00
Union Falls, F. E. Duncan, 10; Mrs. Duncan, 10; 20 00
Volney, Cong ch. 2 75
Westchester, Mrs. G. B. Wilkins, 25 00-1,766 78

4,413 39

Legacies.—Albany, Joel Rathbone, by S. W. Ransom, Ex'r, 4,750 00
Brooklyn, Jonathan C. Bartlet, by Charles E. Bill, Ex'r, to cons. C. E BILL an H. M. 1,000; less tax. 50; 950 00
New York, Anson G. Phelps, Jr., by Mrs. A. G. Phelps, Ex'x, 1,081 13
Francis B. Cole, by Theodore Hinsdale, Ex'r, 150 00-6,931 13

11,344 52

NEW JERSEY.

Hanover, 1st pres. ch. 50 00
Newark, 2d pres. ch 140.09; 1st pres. ch. la. miss. asso. 184,25; 324 34
Parsippany, Brick ch. 82 50
Plainfield, 2d pres. ch. 35 52
Springfield, Rev. O. L. Kirtland, 10 00—502 36

PENNSYLVANIA.

By Samuel Work, Agent.
Philadelphia, 1st pres. ch. Rev. A. Barnes, 200; Wm. L. Hildeburn, to cons Mrs. WM. L. HILDEBURN an H. M. 150; James Bayard, 120; Ambrose White, F. L. Bodine, Samuel H. Perkins, to cons. Mrs MARGARET S. PERKINS an H. M. each 100; cash, 100; A. Fullerton, 50; J. S. Kneedler, 50; W. G. Crowell, 40; W. Purves, 30; A. R. Perkins, E. O. Thompson, G. W. Toland, each 25; J. B. Gest, 20; J. S. Earle, 20; S. C. Perkins, E. A. Brigham, H. H. Mears, J. C. Jones, Rev. A. H. Barnes, each 10; G. H. Burgin, G. Eckert, James Wright, J. E. Brown, and J. B. G., each 5; ladies, 854; m. c. and coll. 314,37; cash, 60; John and Alida V. R. Constable, 30; J. D. L. 10; for Bebek student, 6; exch. 4; Kensington, 1st pres. ch. 100,50; Philadelphos, 50; 2,663 87
Athens, G. A. P. 6 50
Fairview and Manchester, Pres. ch. 27 10
Farmington, Cong. ch. and so. 20 00
Girard, Pres. ch. 10 37
Lock Haven, G. B. Perkins, 2 85
Springfield, Pres. ch. 6,25; Rev. J. D. Barstow, 5; 11 25—78 07

2,741 94

Legacies.—Fairview, Daniel Russell, by James McClelland, for mission to China, 100 00

2,841 94

OHIO.

By William Scott.
Batavia, Pres. ch. 7 50
Morrow, do. 10 05
Walnut Hills, Lane sem. m. c. 6 67—24 22
By T. P. Handy.
Bath, Cong. ch. and so. 5 50
Brecksville, Rev. THOMAS TOWLER, to cons. himself an H. M. 50 00
Cleveland, Euclid st. ch. 30,19; Plymouth ch. 20,30; coll. from different German Reformed chs. by Rev. H. J. Ruskinck, 100; 150 49—205 99
Austinburg, D. V. S. Brewster, 5 00
Cincinnati, Welsh cong. ch. 55 75
Cleveland, 1st pres. ch. m. c. 10 95
Decatur, Rev. J. A. R. Rogers, 2 00
Dresden, Coll. 9; m. c. 17; 26 00
Elyria, 1st pres. ch. 139 00
Franklin Mills, A soldier, deceased, 5 00
Greenfield, Pres. ch. 5 50
Hudson, C Cutler and wife, 10 00
Kelloggsville, F. Stoddard, 3 00
Kinsman, Pres. ch. Thomas Kinsman, 10; Sophia Kinsman, 30; P. and D. Allen, 20; H. Lillie, 10; B. Allen, 10; J. Christy, 10; m. c. 8,25; coll. 19,25; 117 50
Pomeroy, Welsh cong. ch. 5 00
Putnam, Pres. ch. coll. 150,40; m. c. 8,05; 158 45
Wellington, Horatio Perry, 500 00-1,013 15

1,273 36

Legacies.—Bath, Sarah Hale, by T. P. Handy, Agt. 5 00
Mansfield, P. Bevin, by Thomas Willett, Ex'r, 800 00—805 00

2,078 36

INDIANA.

By William Scott.
Aurora, Pres. ch. 30; D. Armel, 25; Th. Gaff, 10; 65 00
Allensville, Unity ch. 11 00
Bedford, L. K. P. gold and prem. 7 85
Greenwood, D. V. Brewer, 70
Indianapolis, 2d pres. ch. m. c. 8; Plymouth, cong. ch. for Marash, 30; 38 00
Mishawaka, Pres. ch. m. c. 7 00

129 55
Less exp. 25—129 30
Greencastle, 1st pres. ch. m. c. 30 00
Plymouth, Pres. ch. 17 00
West Creek, ELIZA D. GERRISH, wh. with prev. dona. cons. herself an H. M. 80 00—127 00

256 30

ILLINOIS.

Aux Sable Grove, Pres. ch.	20 00	
Beardstown, 1st cong. ch. and so.	30 00	
Brighton, Pres. ch. 20,75; L. P. Stratton, 29,25;	50 00	
Dover, Cong. ch. m. c.	34 35	
Elmwood, Cong. ch and so.	22 00	
Geneseo, 1st cong ch. bal.	1 00	
Hamilton, Cong. ch. m. c.	5 00	
Lacon, 1st pres. ch. coll. 62,50; m. c. 47,56;	110 06	
Malden, Cong. ch. and so.	42 46	
Ottawa, 1st cong. ch. and so.	14 15	
Rockford, La. for. miss. so. 21,50; Westminster pres. ch. 40; 2d cong. ch. and so. 150,19; 1st cong. ch. and so. 38,75;	250 44	
Rockton, 1st cong. ch. and so.	7 59	
Springfield, Pres. ch. 185; Joseph Thayer, 150; Mr. and Mrs. L. C. Boynton, 25;	360 00	
Tuscola, Missionary contribution,	5 40	
Warsaw, Pres. ch. m. c.	7 00	
Woodburn, Cong. ch. and so.	60 50	1,019 95
Legacies.—Roscoe, Miss Betsey Harris, by Rev. E. Brown,		45 00
		1,064 95

MICHIGAN.

Hancock, Rev. F. Hurd,	1 50	
Kalamazoo, P. L. H.	1 00	
Manchester, Pres. ch.	14 30	
Monroe, do.	65 00	
Palmyra, Rev. H. D. Evans,	29 00	
Three Rivers, Pres. ch.	35 76	146 56

WISCONSIN.

Beloit, 1st cong. ch. and so. to cons. Rev. WM. PORTER an H. M. (of wh. 50 from Mrs. A. C. Brinsmade, to cons. Rev. P. MCVICAR an H. M.) 130,87; la. miss. asso. 40; Mrs. J. M. Hill, 10;	180 87	
Blake's Prairie, 1st cong. ch. and so.	25 00	
Fort Atkinson, Cong. ch. ladies,	16 30	
La Crosse, Cong. ch and so.	54 20	
Munroe, do.	17 50	
Sparta, Joseph Avery,	5 00	
Watertown, Cong. ch. and so.	55 00	353 87

IOWA.

Clermont, Cong. ch. 7,65; a young lady, 3;	10 65	
Denmark, Mrs. E. Houston, 10; Mrs. H. Taylor, 5; Mrs. H. K. Edson, 5; Mrs. M. Day, 1; K. Day, 3; J. E. Ingalls, 3; m. c. 6,50; less exp. 1,50;	32 00	
Dubuque, 2d pres. ch.	38 50	
Garnarvillo, Benjamin Sackett,	2 00	
Independence, Mrs. Eli Pease and family,	12 00	
Postville, Cong. ch. and so.	5 80	
Robert's Creek, do.	2 80	
Waterloo, E. H. Ware,	25 00	128 75

MINNESOTA.

Bloomington, Pres. ch.	40 00	
Chatfield, do.	7 72	
Elgin, Cong. ch.	2 00	
Plainview, do.	5 00	
St. Anthony, 1st cong. ch. and so.	5 00	
St. Paul, House of Hope pres. ch. m. c.	10 45	
Zumbrota, Cong. ch. and so.	6 00	76 17

OREGON.

Forest Grove, Cong. ch. m. c. add'l,	3 30	
Oregon City, Cong. ch. and so.	5 00	
Portland, do.	9 25	
Salem, 1st cong. ch. and so.	15 50	33 05

MISSOURI.

West Ely, Rev. J. A. Darrah,	8 00

CALIFORNIA.

Oakland, 1st cong. ch. m. c.	22 03	
San Francisco, Col. E. B. Babbitt, U. S. A.	79 00	101 03

FOREIGN LANDS AND MISSIONARY STATIONS.

Philippopolis, Western Turkey, Rev. H. C. Haskell,	33 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Camden, 1st cong. s. s. 30; Deer Isle, s. s. 16; Foxcroft and Dover, s. s. 12; Hampden, s. s. 21,50; Milltown, s. s. for India, 52; Norridgewock, 1st cong. ch. s. s. 18,21; New Gloucester, s. s. 10,05; Sandy Point, s. s. 10; South Berwick, juv. miss. so. for Syria, 136; South Sanford, s. s. 2,08;	307 84
NEW HAMPSHIRE.—Amherst, s. s. for Madura, 25; Chester, E. J. H. 5; s. s. class, 50c.; North Conway, s. s. 90c.; for two deceased sons, by their father, 2;	33 40
VERMONT.—Cornwall, s. s. 10; Fairhaven, s. s. 2; Salem, s. s. 2,50; Winooski, s. s. 1,50;	16 00
MASSACHUSETTS.—Billerica, s. s. 9; Boston, Union mission circle, for Madura, 23,93; Lawrence, Lawrence st. s. s. 1; Millbury, s. s. 23; Sharon, s. s. for Ahmednuggur, 25;	81 93
RHODE ISLAND.—Newport, s. s. 27,42; Providence, High st. ch. s. s. 10;	37 42
CONNECTICUT.—North Haven, Miss Lindley's class, 2; Suffield, 1st cong. s. s. for Bombay, 15; West Meriden, savings of a little boy, 3;	20 00
NEW YORK.—Brooklyn, City Park mission, s. s. for Gaboon, 25; Jordan, 1st pres. s. s. 7; Malone, s. s. 62; Norwich, 1st cong. s. s. for Bible women, 10;	104 00
NEW JERSEY.—Morristown, South st. pres. s. s. miss. so. for Madura, 92,34; Orange, 1st pres. s. s. for Canton, 35;	127 34
PENNSYLVANIA.—Athens, s. s. for Marsovan, wh. with prev. dona. cons. G. A. PERKINS an H. M. 24,39; Harrisburgh, pres. s. s. for Aintab, 80; Philadelphia, 1st pres. ch. s. s. 78,78;	188 17
OHIO.—Kinsman, s. s. for Turkey, 10; Paddy's Run, s. s. 7,25; Portsmouth, infant class, for Gaboon, 1,40;	18 65
ILLINOIS.—Collinsville, pres. s. s 4,50; Lockport, cong. s. s. 2,80; Mt. Sterling, pres. ch. s. s. 29,83;	37 13
MICHIGAN.—Fentonville, s. s. 10; Romeo, cong. s. s. 18,50; Three Rivers, pres. s. s. 3,80; Frankie Bassett, gone home, 35c.;	32 74
WISCONSIN.—Milwaukie, Lewis N. Skinner,	25
MINNESOTA.—Chatfield, pres. s. s. 7,28; Hastings, pres. s. s. 1,69;	8 97
IOWA.—Denmark, cong. s. s. to cons. OLIVER BROOKS an H. M. 66,50; Kossuth, pres. ch. infant s. s. 4;	70 50
CALIFORNIA.—Downieville, cong. s. s.	80 00
OREGON.—Oregon City, s. s. 75c.; Salem, cong. s. s. 1,50;	2 25
	1,166 59

Donations received in February,	35,681 94
Legacies,	10,906 38
	$46,588 32

☞ **TOTAL from September 30th, 1863, to February 29th, 1864,** $177,218 22

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